Zions Herald

THE INDEPENDENT METHODIST WEEKLY +

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Study of Weekday Religious Education

LESTER S. IVINS

Interest in religious instruction in our weekday schools is increasing. This is shown by nation-wide studies made by Mary Dabney Davis and two national studies made by the writer.

The 1934 study made by the writer showed a distinct desire upon the part of parents of the nation for greater opportunities for their children in religious training that would improve the ethical and moral behavior of children in the public schools. This study contained some surprising facts. It was thought best to get a check on the 1934 findings by conducting a similar study at a later date.

The second study was begun in 1938 and completed in 1939. The second study included at least 70 per cent of the first group of parents, to see if they had changed their minds. The second study also included a greater number of income groups as well as a larger representation of nationalities, and more completely covered the nation. The 1938 answers were more convincing than the 1934 results in showing the desire upon the part of parents for religious training in the weekday schools.

The questionnaire in each case asked parents: "What are the most desirable lessons to be taught." The answers are listed below, rated in their rank order:

1. Lessons that will impress the value of good character.
2. That may prevent selfishness toward others.
3. That will improve or produce good manners.
4. That teach the value of honesty and truthfulness.
5. That will aid in good sportsmanship.
6. That will teach respect for the church, other pupils, and authority, as well as for proper kind of government officials.

These and similar answers greatly outnumbered those that showed a preference for the formal traditional subjects taught in public schools.

A later study completed by Mary Dabney Davis and published as Bulletin No. 3 in 1941 by the Federal Office of Education reports that "approximately 500 communities of all sizes, in all parts of the country, now release children during school time for religious education. This study also shows inquiries from additional interested communities that raised such questions as these: What responsibility do schools have for religious education? Is school time the most appropriate time for religious education? Is religious education something separate and apart from character education? What qualifications should teachers have for religious instruction? Are weekday religious education programs usually conducted in school buildings by school personnel?" Most of such questions, the study reveals, fall into two groups: "(1) What are the present practises in releasing children for weekday religious instruction during school hours? (2) What should schools, churches, and communities do to provide religious instruction?"

This bulletin by Mary Dabney Davis also shows that "38 states release pupils for weekday religious instruction and that in 1940 New York had 59, Minnesota 29, Ohio 23, Illinois 18, and Wisconsin 13 school systems that released pupils for weekday religious classes." Iowa, Kentucky, Maine, Minnesota, New York, Oregon, South Dakota, and West Virginia grant legal authority to school districts to release public-school pupils for the study of religious education. In four of these states this authority was granted in 1939-40. These states were Kentucky, Maine, New York, and West Virginia. [In 1941, Massachusetts took similar action.—EDITOR.] Persons interested in inaugurating a plan of weekday religious education can secure information by writing to the department of education of any of the states listed above.

Laws or the attorney-general's rulings usually determine where such classes are held. Some states do not permit the use of public school buildings. The boards of education usually decide where such classes may legally be held.

The tendency in the elementary schools is to hold these classes once a week. This is also true of the high schools where no credit is offered toward graduation.

The increased interest shown in weekday religious education has resulted partly from the fact that only about one half of our school children between the ages of six and eighteen are in church school classes. When such instruction is allowed by the board of education, many children who do not attend any church school have some opportunity for this training in the weekday classes.

The sentiment of our school patrons as shown by national studies strongly favors religious and moral instruction for school children. The great probl is, How can this instruction be acco plished in a legal manner in week schools?

It may be of assistance to educatio and religious leaders to refer to the lowing seven publications for assista in promoting the program:

1. *Frontiers of Democracy*—"Re ious Instruction on School Tim December 15, 1940.
2. *Religious Education*—"Public E cation and Religion," by Luther Weigle, April-June, 1940.
3. *School and Society*—"The Pul Schools and Religious Education," Charles L. Worth, September 28, 19
4. *Minnesota Journal of Educatio* "A Workable Religious Weekday P gram," by S. L. Johnson, May, 1940
5. *Religious Education*—"Can Rel ion Be Taught in Our Public Schools by E. G. Bradshaw, January-Mar 1940.
6. *Bulletin No. 3, 1941*—"Week Classes in Religious Education," Mary Dabney Davis, U. S. Office Education, Washington, D. C.
7. *Journal of the National Educati Association*—"What Parents Expect the School," by Lester S. Ivins, Octob 1939.

Dies Committee Fiasco—at $100,000

Some time ago we carried an editorial c tioned "Let's Not Be Morons." We w raising our voice against the red-hunt t was on in Washington against liberals a other "suspects" employed by the Gove ment. Just how moronic the pursuit of leged Communists has been was made cl when Martin Dies's list of 1121 danger employees, who were supposed to be t ing Uncle Sam in chains straight to M cow, exploded in the face of Americans a cost of more than $100,000. Only t people whose names appeared on Mart list were shown by the Justice Departme investigation to have carried on suffici Communist activity to warrant forced re nation. Six others resigned on their ov And the dear taxpayer settles the bill beca Congress has seen fit to pass out mo freely to the Dies Committee, which, un heavy fire, has done a little dabbling in covering pro-Fascist groups, to try—fruitl ly—to cover up its red-baiting ardor. Of t latest fiasco, Attorney General Biddle s that the complaints of the Dies Commi were "clearly unfounded and should ne have been submitted for investigation." course, Dies and his supporters immediat screamed "Whitewash!" P. S. Since writ this, we note that *The Nation* is publish in mid-September a supplement on Mar Dies. The announcement says: "It will pose the rogues' gallery of ex-convicts, la spies, Fascist undercover agents, and 'co dence' men who have helped Mr. Dies li the country's outstanding New Dealers." join *The Nation* in saying, "Don't miss —*The Churchman.*

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+ THE INDEPENDENT METHODIST WEEKLY +

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ne Power of the Spirit in World Leadership

[Speech delivered by Sir Stafford Cripps at a meeting in the Albert Hall, London, on September 26, at which "The Right and Duty of the Church to Take Her Place in Social Reconstruction" was discussed. The meeting was arranged by the Industrial Christian Fellowship as a sequel to last year's Malvern Conference.]

: are here at this meeting this afternoon because we ve there is a power greater than any material power power of the spirit, without which we can never ed in transforming lives and society. That power e spirit we call God. It is because we believe that t has shown us a way of living here on earth which overcome our tragic difficulties and confusions that re concerned urgently and deeply as to the part our ches should and can play in the life of the nations he world.

t us be frank with ourselves. The claim to divine r and guidance which we put forward through the ch has not been substantiated by the recent acts of hurch or the influence it has exerted during our life- on world progress. We who constitute the church, not God, stand out as failures.

ere have been, and still are, two widely differing con- ons of the functions of the church, not perhaps mutu- exclusive, yet offering very opposite approaches to problems of civilization. The first regards the church channel by which we can individually attain personal tion in the life to be lived hereafter. The second sees church as an active protagonist of the kingdom of en, or the rule of God here on earth, as a pioneer of l salvation, more concerned with creating the great- um of human good and happiness here and now than uraging individual merit as a means of personal salva- hereafter.

ne former of these two views tends to divorce the vidual from his social responsibilities in favor of a of contemplation and prayer in preparation for the r world. The latter makes our daily actions, and not ds and thoughts, the vital means of interpreting the istian ethic in our human society. A growing appre- on of the importance attached to the second approach eligion, the growth of the social conscience of the rches, has been one of the most significant phenomena he development of religious feeling in our time.

is this approach which gives religion its appeal to a t many of its keenest followers, especially amongst the younger generation; it is by the emphasis of this approach that we shall revivify and reenforce the power of Christianity. The old forms and phrases have ceased to attract, despite the beauty and traditions which surround them.

They appear to lack relevance to those many practical problems of life which we are most anxious to solve. There is a sharp contrast in the preaching and practise of our social obligations, so that the preaching is in danger of encouraging a form of religious escapism.

Two worlds are present to us—the ideal, linked with a heavenly life after death, at the standards of which we now aim hopelessly and without belief in their actual achievement; and the practical, earthly life, which we regard as necessarily imperfect and sinful. One is God's life; the other, man's.

This dual conception creates a wholly false outlook. In truth, we are living God's life here and now. Whether good or bad, it is a life ordained by Him; it is His creation, and through it, His purpose is being, and will be, served. The rule God destined has come here on earth for His purpose to be worked out, and Christ has given us a vision of what His kingdom on earth means. If we fail to make ourselves instruments of that purpose, He will find other and better agents.

It is the two-worldly conception of religion which discourages the daily practise of our faith in the social and economic spheres of our lives. It creates the conception of "Sunday religion," practised one day a week, set apart so that we may keep in touch with the "other," unseen world; and the normal, human everyday life is lived the other six days, in which religion is largely irrelevant except in so far as we try not to jeopardize our future otherworldly chance by committing personal sins. It is, in my belief, fundamental to the continuing life and influence of the church that we as Christians insist that the church must undertake here and now the tasks of social salvation as a means of perfecting the rule of God on earth.

I could never believe that God created this world to be nothing but "a vale of suffering and tears" in preparation

for the joys of the life to come. It is His purpose, and so Christ taught and lived, that we should work out our own salvation in this world of His creation, and so accomplish our and His happiness.

This great adventure, in which the present war is but a single phase, should inspire us to the active pursuit of Christian aims throughout our lives. Accepting this aim of social salvation, I come to the question of how we are to carry our purpose into effect.

It is not the function of the church as an organized body to enter the list of political parties. To do so would be to confuse the issues and to jeopardize the power of religion. It is for the church to provide the moral force and driving power for social and economic development. The technical details of government and legislation are for politicians.

But all this does not imply that politicians are to be materialists. We require more than ever today courageous Christians in our political life. For since this moral power is essentially designed to influence political decisions, its creation and growth must impinge directly on political thought and action. Christian principles must be made so to permeate public opinion that no government can act against them; and those principles must be related to the social and economic problems of the moment, must not be mere vague or idealistic platitudes, unrelated to the actual structure of our society or to the burning problems that vex the people.

It is the duty of the church to interpret the Christian ethic in relationship to the present-day facts of life—often hard and unpleasant facts arising from our neglect in the past. The strength of the moral leadership of the church will depend on the courage and the firmness with which this interpretation is given and insisted on.

Courage and fearlessness of the consequences are taught as outstanding Christian virtues, and in this, moral leadership must reach its highest level. Leadership does not consist of seeking to interpret, and then to follow, the wishes of the majority, but rather of an attempt to lead and direct popular thought along the channels of truly Christian action. Indeed, leadership and popularity often appear to be almost opposites, as in the life of Christ and the early Christians; yet in the long run, moral leadership will justify itself to the people, not because it plays down to momentary desires and emotions, but because it ultimately wins the support of all that is best in human nature.

The application of Christian ethics to present-day circumstances has two main branches. The first, which might be termed negative, is the condemnation of those social and economic conditions which exist, but are not in accordance with Christian principles. These are our legacy from the past. The second, or positive, branch is the accomplishment of those social and economic ways of life that are consonant with our principles or, in other terms, with our present Christian objectives for society. These should be our legacy to the future—not, and here I want to stress the point, for an ideal, otherworldly society, but for society as it actually exists.

We are not primarily concerned with individual preparation in a hopeless world of evil for the ideal world to come hereafter. We are concerned with the creation from the present drab unhappiness of a new joyous life for the people in our "green and pleasant land." Our social life, such as we live it, good, bad, or indifferent, is in fact that with which we must now directly occupy ourselves.

"By their fruits ye shall know them" does not mean by hopes and imaginings of something better or different hereafter, but signifies "by what you see them actu do."

It is for the production of those fruits that we are sponsible, and the failure even to try to produce them comes the supreme confession of futility and lack of fa

Nor can they consist of fine phrases or praise; t must be seen as solid actions. Some may appear as most mundane kind of actions, like putting a piece paper in the ballot box or attending meetings; oth more profound and far-reaching, such as setting ourse a general standard for our own way of life. But it is o of these actions, themselves each small, almost insig cant, that the life of nations and ultimately of the w is built up.

Members of the church must pledge themselves to in support of those Christian objectives which are deci to be the most urgent; but to guide such a decision, church must feel itself untrammeled by any material in est so that it can decide freely upon the basis of m judgment alone. "Go, sell all thou hast, and give to poor," was the injunction given to enable the rich yo man to exercise, unbiased, his moral judgment.

The church has suffered, and suffers, because of knowledge or fear that the bold teaching of Christian p ciples applied to present society will create a demand far-reaching social and economic changes which undermine the financial organization and stability of church itself. This knowledge is true, but it has no vance whatever to the duty of the church in putting ward the steps necessary for our social salvation, and not alter the objectives for which every Christian m work.

What then, more precisely, is being implied from application of Christian principles to the national life today?

I will not deal with the negative aspect of the answ for we are all only too familiar with repeated condem tions of much that is inadequate or unjust in our so and economic life. It is the positive, creative side a ciated with the present and the future rather than the that is all-important.

First, we, as Christians, reject completely and absolu the Nazi materialistic conception of society, the right dictate by brutality, the turning of human individu made in the image of God, into nothing more than of the millions of cogs in a machine of material efficie and the unlimited persecution and enslavement of all a self-chosen class and race.

As a positive alternative, we insist on the dignity human life and the right of all persons, whatever t class, creed, or color, to contribute equally to the order of their own civilization. This must follow from the b Christian teaching of the brotherhood of all peoples. at the same time, we realize very fully how hard is task of defeating evil and establishing good—a task will not be over when we have destroyed Naziism its cruel power. We shall encounter many other forces and other enemies to our Christian objectives.

Indeed, the call for Christian self-sacrifice may well greater, and will certainly be no less, when the war e than it is today.

We shall then have to devote ourselves to the establi ment of social justice as strenuously and whole-hearte as we now strive to win the war. There must be no let until we have won the peace, and I warn you that struggle for social justice will be a long and arduous

Next, we declare for the democratic way of life beca thus alone can we give value to Christian brotherh

ır national life. The very idea of dictatorship is wholly rary to that equality which brotherhood implies. We moreover, acknowledge no human beings as supreme t to control and order the destinies of others, whether ıe political, social, or economic sphere of our life.

he precise form of our democracy—save that it must rine real equality of opportunity and effort through-every field of human activity—is a matter for techni-experts and not for us as Christians. We make the and and must persist in it until we are satisfied.

ıt beyond these broad principles, we must indicate tical, immediate objectives in the field of social and ıomic justice.

emphasize the word "practical" because we must ze that there is a limit to the speed with which change be carried through,—short of an overturning by vio-revolution,—though that limit is not nearly so low as e would have us believe.

'e might as well adopt as our Christian objectives the of the five simple desires of the people of America xpressed by Roosevelt: one, equality of opportunity youth and others; two, jobs for those who can work; e, security for those who need it; four, the ending of ɔrivileges for the few; five, preservation of civil liber-for all.

ertainly, none of us would deny that these five requi- are based on the elementary principles of Christian ice.

ɔme might seek to go much further toward real social economic equality, but if we could accomplish fully e five objectives in a comparatively short period of e, we might at least claim to have played some part arrying out our Master's direction, "This do, and thou t live."

et me spend a moment impressing you with the impli-ɔns of this list of objectives, for it is of no value set-out objectives unless we are determined to take the s necessary for their attainment. If we agree they are embodiment of the fundamental Christian principles, of course we must do,—nothing should stand in the of their realization.

may be that we ourselves are standing in the way. We be part of some vested interest, financial or other-e, which would have to be swept aside in order to h our objective. It may be our way of life, our com-s, habits, or customs which would have to be inter-d with.

jobs are to be provided for all who can work, great nges will be needed in the planning and organiza-of production, for such things have never been pos-e in the past since industry was mechanized. If priv-e is to be ended, then we must be prepared to give our privileges with the rest, not excluding the privilege ndowment and establishment for the church.

there is to be equality of opportunity for youth, then children must share in a common system of educa-with those of all others. If security is to be given to all o need it, we may have to forego many things in order provide with certainty the necessaries which others uire.

'hese examples will indicate to you how deep are the ɔlications we must face, both individually and as a ırch, if we are to make our Christianity a living force, he rule of God is to permeate our society.

'he church must show its faith in its own message ardless of all cost; for either the Christianity in which believe is no more than the whited sepulcher of the arisees, or else it is the most real thing in our lives. We dare not preach social salvation unless we work for social justice.

The hardest part of our task will be to convince the world that no private or selfish interests should be allowed to stand in the way of the full application of the principles in which we believe. Those principles must be given preference over material gain and advantage. But we must first show the strength and power of our faith by our own example.

To that end, we are banded together in the fellowship of our religion, though our fellowship seems to have lost its sense of purpose and direction.

Our principles must not only be applied in persuading others to act. They must become our own burning and fanatical convictions and so control our every action.

People speak today of frustration, of life without a purpose; but here in carrying out our Christian duty lies the greatest of all purposes and the fulfilment of God's intention, and, through that fulfilment, the creation of happiness and joy in the world.

At no time has the challenge to our personal faith been more insistent than it is today. The world is reeling under the blows of brutal, materialistic aggression. We shall not succeed by outdoing the brutality and materialism of the evil forces against us. Our strength must be based upon our faith in God and humanity. It is tragic for the world that this great moral power and dynamic for victory over evil should remain locked in our hearts and be of little or no avail in the struggle.

Neither the Christian communities nor the churches have yet used the key that can unlock this great potential force. Indeed, it would sometimes seem that they have lost the key and are hardly concerned even with the search for it.

If and when these doors can be opened, it will not be to show us an easy, pleasant path to our objective, but a hard, difficult way, fraught with danger. At the end of that road, we shall, however, discern our goal, the kingdom of heaven here on earth, the social salvation of our people and of the world. We shall be embarked upon the most glorious adventure, from which none of us must look back.

Let me finish with two questions which challenge the whole basis of our faith:

Will the church in this hour of our trials and tragedies take up again its role of moral leadership of our people?

Will we, as Christians, put our faith and God's purpose before all our selfish desires, before our worldly possessions and comforts, and before all else, so that we may help accomplish that kingdom of God on earth which Christ initiated and for which He died 2000 years ago?

SUNRISE IN TURKESTAN

Charles Gustav Girelius

With troubled mind, I watch the sun go down through
brilliant sky,
Reflecting sadly how this wonder-world has gone awry,
And then a fancy thrills. The setting sun whose light
I scan
Is now the rising sun that lights the folk of Turkestan!

We should be friends of those with whom we share the
light of day,
And so I send a kindly wish to a people far away—
A brother race who live beside the heights of Tian-Shan:
"Good-morning! Heaven bless you richly, friends of
Turkestan!"

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Toward a Reformation of Protestant Worship

One of the most readable and, indeed, entertaining new books in the field of religion deals with Protestant worship. Titled "Ascent to Zion,"* and written by Dr. S. Arthur Devan, now director of the General Commission on Army and Navy Chaplains, it is an opportune study of the ways and means whereby non-Roman churches can best lead their congregations to a clearer awareness of God.

To approach the topic in the most intelligent fashion, the author first discusses the philosophy and history of worship in general, tracing the development of Christian forms from their earliest beginnings to the present. He gives due attention to the form or movement of a service, to architecture, and to music. A straightforward chapter on religious education emphasizes the need for training in worship, a matter in which most non-liturgical communions have been grievously at fault. The minister's preparation as a leader of corporate worship, together with a devotional study of this art and its effects upon human life, form the concluding topics of this unusual volume.

It would be difficult to enumerate in a short paragraph all the points of excellence of this book. One is impressed by its sanity, its humor, and its scholarship. Nor can one avoid the conviction that it is in part a literary adventure in ecumenicity. For the author, a Baptist clergyman, and thus a member of one of the most untrammeled churches so far as worship-forms are concerned, shows himself akin to genius in his appreciation of the liturgies and their uses. Behind all that he says lies a passion "for a speedy and drastic reformation in the worship of Americ Protestantism," for a restoration of "the communi to the primacy and frequency which it had in prin tive Christianity," and for a discovery of "means f dramatizing the gospel of Christ to the present a future generations." In an age of war, Dr. Devan zealous that America may know God afresh.

*ASCENT TO ZION. By S. Arthur Devan. The Macmillan Company: New York. Price, $2.50.

Just 18

An addition of just 18 more friends of the HERA who are willing to join the ZIONS HERALD Associa and to make an annual pledge for a three-year peri will bring the list of Associates from the present 4 up to 500, the original goal toward which we ha been earnestly striving during the past year. Th loyal friends are helping in a wonderful way guarantee the future of Methodism's oldest week now in its 120th year. Are there not 18 persons New England or in other parts of the country w will, before October 15, send us their names a their pledges on a three-year basis?

Timely and Informative

On page 969 of this issue of ZIONS HERALD th appears an article entitled "Gandhi and the Quaker It was written by Mahadev Hiralal Desai shortly fore his sudden death, which occurred on August in Poona, India. Mr. Desai was Mahatma Gandh private secretary and was widely known as Indian leader's "Boswell." On August 9, when activities of the Indian Congress Party were su pressed by the British Government, Mr. Desai w arrested with his chief in Bombay and accompani him to Poona. The article "Gandhi and the Quake appeared in the July 5 issue of *Harijan,* Gandh paper, which a few weeks afterward was forced discontinue publication. Mr. Desai's article, whi we believe has not heretofore been published America, furnishes an illuminating glimpse into attitude of Mahatma Gandhi toward the British a their presence in India.

Why This Favoritism?

In order to help in winning this war, it may necessary, we are told, to requisition from private c zens automobile tires and possibly the motorc themselves. A recent news release brings the inform tion that all distilling of liquor is to cease and plants heretofore devoted to that purpose will utilized in the production of alcohol for war purpo But drinkers are assured that there is still a stock whisky in storage sufficient to supply them fo three-year period. In other words, it appears that ordinary loyal citizen of the United States may h to surrender his automobile to the Government the self-indulgent drinker is to be protected. W should there be a privileged class—the idle drinki group? Why this favoritism? Why not turn over whisky to the Government that it may be redistil for the much-needed alcohol? Whisky drinking war time is just as bad in its effects upon product as pouring emery dust into delicate machinery.

AN THE CHURCH "COME BACK"?

ıring the last twenty-five years the Christian ch has been subjected to an almost continuous n of criticism not only from the outside world also from its inside constituency. The institution been attacked by sophisticated leaders in phi- ɔhy and science, business and politics. It has been ɔunced for its superstition, for its ignorance, for nterference in the practical affairs of men, and its reform movements. All that was to be ex- ed. The church throughout its history has had ndure opposition from the worldly-minded. But ers within the church likewise have done their e of faultfinding, sometimes with good reason, frequently out of selfishness or lack of under- ıding. We have been living in an exceedingly ical age. Everything has been suspect. We have lyzed and "debunked" until the poor bewildered ı in the street is beginning to ask whether there ny such thing as truth and error, right and wrong. e church, being a human as well as a divine institu- ı, has had to live in the midst of this negative ıosphere and has been the target for many a shaft criticism, much of it haphazard, without adequate ndation in fact, and ultimately destructive in its uence.

But the church must never get the idea that it is ɔve criticism, that it is not to be subjected to a fair- nded study of its function and purpose. It should lcome all reasonable discussion of its place in the rld, particularly when such debate is carried on elligently and with a constructive purpose in view. One of the best pieces of self-criticism of the church be published anywhere in the secular press in many year is Bernard Iddings Bell's searching article Vill the Christian Church Survive?" which ap- ars in the October number of *The Atlantic onthly*. Dr. Bell is an "insider," being preaching non of St. John's Cathedral (Episcopal), Provi- nce, R. I. For a number of years his books of pro- und insight have stabbed many a preacher and lay- an "broad awake" to the deep realities of the Chris- ın religion. In"Will the Christian Church Survive?" : is at his best. The article will be widely read. The riter's honest facing of the church's present predica- ıent, and his fervent desire, reenforced by a profound nderstanding of the issue, to find a real road to re- ɔvery for organized Christianity, will commend the ɔntribution to all open-minded readers.

Dr. Bell begins with two terse paragraphs which et forth the church's problem. He says:

> When one examines the blueprints of a post-war Paradise offered for our encouragement or enticement by the spokesmen of the contending nations, one perceives a common denominator in their various plans: a unanimous assumption that the new order is to be an affair of this world only; a taking it for granted that all that men need for security and happiness and peace is an industrial and political set-up well conceived; a postulation that man, when he regards himself as an end to be served, is morally competent, of sufficient natural good will to make his system—whatever it may be—minister to something more satisfactory than a frequently renewed fraticidal conflict.
>
> Against this common assumption which characterizes all the popular post-war hopes—British, American, Russian, German, Japanese, Italian—the teaching of Jesus Christ stands in unqualified opposition; nor can the Christian church compromise in respect to that opposition without ceasing to be Christian. In that simple fact is the essence of the church's problem.

Over against this dilemma of the world and its unspeakable need for vision and guidance, the writer of the *Atlantic* article gives his readers this sad picture of the present state of the church:

> Certainly the conventionalized church of the late past seems to have before it little or no future: the tolerated and patronized church, endowed or otherwise supported —and controlled—by mildly interested adherents who are more than willing to be men and women of the world as it is; the ever so respectable church, intent upon its own repute, keeper of well-swept conventicles, attended by properly starched congregations (mostly middle-aged or older), and afraid to call its soul its own lest someone be offended; the church willing to accept divided lives; the church as buttress of a social order based on values not those of its Master. That church will die; indeed it is dying now with great rapidity. It has become to the more vital elements of society, and particularly to the young, more often than not a bore and an impertinence.

How can the church gain new life? How can it "come back" in this time of the world's desperate need? How can it really do the work of Christ? Dr. Bell's answer is: "The church must continue to proclaim Christ's way as of divine sanction, come weal or woe. That is its justification for being."

Briefly, he summarizes this way of Christ. Our Lord's morality is based on seven great convictions: that human life is more than a brief existence between birth and death; that patriotism is all too apt to become a snare and racialism a delusion; that it is better to serve than to be served; that enemies are to be loved; that it is useless or worse to refrain from doing right today for fear of what may eventuate therefrom in the future; that children are the most important of all people and more particularly the determinants of marriage; and that it is immoral to lay up riches with the hope that with them we may buy, for ourselves or for our heirs, exemption from the common lot of useful and productive labor.

With a story taken from ancient history, the writer of "Will the Christian Church Survive?" sharpens the

demand that the church walk in the ways of Jesus if it would recover its power and fulfil its duty. He says:

> Seven and a half centuries ago, for instance, the church looked nearly dead, smothered by a secularized culture, ruined by a long-continued compromise. They tell the tale how he who then was Pope of Rome had a dream in the night. He saw the Church of St. John Lateran, his cathedral, swaying as before a tempest, crumbling and about to fall. So imminent was its collapse that the Holy Father wept. And then he saw a little man, in the rough dress of an Umbrian peasant, who came running, placed his single hand against the tottering wall and pushed; and the cathedral stood firm and strong. The Pope awoke. The next day there sought him out a man named Francis, from Assisi, to ask the pontifical blessing for a great adventure; and the Holy Father saw that this was the man who had appeared in his dream. "What is this great adventure?" he asked. "To restore God's church," replied Francis. "And how do you purpose to do it?" "By obeying Jesus Christ." The desired authorization in his hands, the Poverello departed; and with his Little Brothers he did restore God's church. Everywhere the Friars Minor went,—little fishes swimming through the net of social convention,—the church, challenged by the simplicity of them, their poverty, their sincerity, their joy in God, cast off its self-centered complacency and glowed again with fire of Heaven; and a weary world found, for a time at least, the peace which it had lost.

Some readers of the article in the October *Atlantic* may conclude that Dr. Bell has been too severe in his arraignment of the church's faults. We do not think so. He has been discerning. He has been honest. Certainly the article is constructive in the best sense of the word as with deeply earnest pleading it calls us back to a simple obedience to the precepts of Christ, and to the vision, power, and courageous authority which are sure to come to the church when and if it decides to live no longer at a poor dying rate, to seize world leadership in the name of the Lord, and to go on to a spiritual and moral conquest of all peoples and nations.

Religious Illiteracy in Colleges

A shocking degree of religious illiteracy prevails among college students generally, is the mature conclusion of Dean Herbert E. Hawkes of Columbia College, who in his annual report, made public on Saturday of last week, revealed that Columbia has under consideration the establishment of a department of religion. "The most dramatic and thought-provoking incidents in the Bible fall dead with most student groups," Dean Hawkes declared. "Religion, no less, perhaps more, than other features of higher education is an intensely personal matter," the report continued. "Even in the more highly standardized sects, among the ends sought are the clarification of the basic values in personal living, the encouragement of a faith in the Ultimate Good, and a deep sense of responsibility on the part of each individual."

The age of conceited sophistication and cynical skepticism with respect to religion is largely based on egotism and stark ignorance. We are agreeably encouraged that Columbia is waking up, and we hope that other educational institutions will take their c from Dean Hawkes's report.

1492—1942

Just 450 years ago Christopher Columbus disco ered America. The anniversary falls on October The cut on our cover, by the artist Fortunino Matan was secured for us, through the courtesy of R Nicola Notar of the Morgan Memorial Church All Nations, from Ginn and Company. We app ciate the kindness of both Mr. Notar and the pu lishing company in giving us the opportunity of p senting to our readers a beautiful conception of t Genoese at the moment he set foot on the new co tinent.

Progress

Inch by inch, progress is being made here in Am ica toward the establishment of decent race relatio between the white and Negro races. On Tuesd of last week the Daughters of the American Revol tion invited Marian Anderson, world-famous Neg contralto, to appear in Constitution Hall, Was ington, D. C., in the first of a series of war benefit co certs. It was three years ago that this same "D. A. R refused to allow this same singer to appear in th same hall for a concert on Easter Sunday, April 1939. After the action of three years ago, it will remembered, Mrs. Franklin D. Roosevelt resign her membership in the Daughters of the Americ Revolution.

An American Gestapo?

Are we developing a Gestapo in the United Stat of America? For a number of years the notorio Dies Committee has been gaining more and more power and aggressiveness as well as in a spirit of rec lessness and unfounded denunciation. To cite ju one recent example, in the HERALD of last week w called the attention of our readers to the outrageo accusation launched by the chairman of this comm tee against Mary McLeod Bethune, a loyal Methodi whom he called a Communist.

A thoroughgoing exposure of the Dies Committ is furnished in a special supplement of *The Ne Republic,* dated October 3. Some of the titles articles dealing with the subject are: "What Dies Up To," "Background of a Demagogue," "J. B. Ma thews—the Informer," "History of a Hoax," "Who Trojan Horse?," and "Four to Three." This Di supplement should have a wide reading.

Manpower

Population of the United States today is approx mately 130,000,000. Problem before Government of cials is how best to utilize our resources of man an woman power for the winning of the war. The ca is for a carefully formulated national labor policy an for clear directions to draft boards on the subje of the relative needs of the fighting forces at th front and the mills, factories, farms, and other pr duction agencies.

HINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

Bible Looks at Religion.

I. TESTS OF RELIGION.

erything great suffers from the wiles of the counter- and from the attempts of the slothful and light- ed to find a cheap way to the possession of costly s. Of nothing is this more true than of religion, and lesperation of the world's need of true religion is neasure of the danger that threatens it from the lence of the false. It follows that a standard of judg- by which the genuineness of religion can be tested immense importance. Now, the Bible provides tests, that are powerful and searching. Here there is space to mention some of them.

; 5:21, 24. *I hate, I despise your feasts, and I will take no ht in your solemn assemblies. . . . But let justice roll down ters, and righteousness as a mighty stream.*

iew 7:21. *Not every one that saith unto me, Lord, Lord, enter into the kingdom of heaven; but he that doeth the of my Father who is in heaven.*

ne first test is that of the relation of religion to con- . True worship brings men face to face with a God se presence means a vision of righteousness so com- ng that it becomes the ruling power of life. But the an tendency to love the spectacular combines with the sion to discipline to make it easy so to overemphasize pomp and circumstance of worship, its form and cere- nial, its sonorous professions of faith, that religion be- es the source of a disgraceful moral smugness, rather a principle of wholesome self-criticism. Such a relig- is worse than useless, it is an insult to the God it fesses to honor. It is the gesture of Judas, who be- ed the Son of Man with a kiss. But it is a danger that threatens the Christian church, as the history of the rch, past and current, shows clearly enough. And what ue of the church is true also of us as individuals. Who here who does not need to be on his guard against the dious temptation to accept a religion that makes for tentment with the easy-going self-indulgence of an rage life?

kiel 18:25. *Yet ye say, The way of the Lord is not equal. Hear , O house of Israel: Is not my way equal? are not your ways qual?*

atians 6:7. *Be not deceived; God is not mocked: for whatsoever an soweth, that shall he also reap.*

The second test is that of rationality. Superstition differs m religion in lacking any feeling for the value of rality and in the absence of any reliance on rational ocesses. A man is guaranteed good fortune not by moral ness or by good sense but because he carries a rab- 's foot. When religion becomes corrupted by this irra- nal element, the sacraments become magic and prayers come spells. True religion rejoices in a God who rules is world by law and not by caprice, who leads His ildren in ways of an established order which they can d must learn to understand. The followers of the true od work out their own salvation, which is nevertheless a gift, because they have been shown the secret of that reasoned order which is heaven's first law in the human life as it is in the vast processes of the universe.

Deuteronomy 6:4, 5. *Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy strength.*

Matthew 6:24. *No man can serve two masters: . . . Ye cannot serve God and mammon.*

The third test is whole-heartedness. True religion is the supreme concern of him who possesses it, for it means a life lived in the presence of a God so great that He dominates all things, so altogether lovely that to know Him is the only way to know what love is. He who tries to serve God and mammon must fail because no man can ever serve two masters. But he must fail also because he cannot serve a master whom he does not know, and no man who really knows God will for one moment think of bowing down before the sordid image of mammon.

Psalm 34:8. *O taste and see that the Lord is good: blessed is the man that trusteth in him.*

Matthew 11:28. *Come unto me, all ye that labor and are heavy laden, and I will give you rest.*

The fourth test is that of experience. True religion changes life, bringing a new power and hence a new joy and peace. It brings a great satisfying companionship. It is no mere system of grand theories—rather, it is a guide to richness of life, to a new quality of experience. What does religion do for you? is a question that the Bible asks, and on the answer depends its estimate of the quality and reality of your religion. For true religion means for the Bible a contact not with "dumb idols" but with the living God in whose presence is fulness of joy.

Psalm 51:17. *The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.*

Matthew 5:3. *Blessed are the poor in spirit: for theirs is the kingdom of heaven.*

The fifth test is that of the inner spirit. True religion is a matter of the inner life—the new covenant is written on the heart. The righteousness to which true religion leads is a hunger and thirst of the soul as well as a rule of conduct. The reasonableness of religion springs from a great yearning after the truth that quickens the mind. The loyalty that is the mark of true religion is undivided and unqualified because it is the expression of the deepest affection of the heart. The experience that comes with high religion is not only the table spread in the presence of enemies but the constant and gentle replenishment of the soul.

2 Corinthians 13:5. *Examine yourselves, whether ye be in the faith; prove your own selves.*

To face these tests with real sincerity is bound to be a disturbing task. But it is one that we ought to undertake more often than we do. It was one of the greatest of all the sages of pre-Christian antiquity who said that the unexamined life was not worth living. St. Paul would not have us live the unexamined life.

Making Sickness an Asset

What It Does to You Depends on How You Take It

L. L. DUNNINGTON

Milton once declared, "Who best can suffer, best can do." He surely lived to prove the truth of his statement, for he wrote his magnificent "Paradise Lost" after he was stricken blind. Illness may do one of two things to us. If we rail fretfully against fate and ask again and again, "Why has God done this to me?" a long illness may go far toward disintegrating a personality. But if, with faith in our hearts, we rest back relaxed in the goodness of God, an enforced holiday in bed may become one of life's most valuable assets. Released from too busy a world, our mental and spiritual perceptions will be sharpened, and we shall have time to think things through.

Francis Parkman's magnificent twenty volumes of American history have furnished me with some of the most solid hours of enjoyment in making the acquaintance of my own country. Yet see this master craftsman at work! For years he is racked by a major digestive trouble, by rheumatism and agonizing headaches. His eyesight is so wretched that he can scrawl only a few gigantic words on a manuscript, working in five-minute stretches. Yet he is to write twenty volumes marked by strength and rare insight.

Eugene O'Neill drifted around with no plan for his life until he was twenty-five. Then a bad breakdown gave him time to reflect and, as he says, "to evaluate the impressions of many years in which experiences had crowded one upon the other, with never a second's reflection." It was in that sick-room that he began to write the plays that made him known around the world.

A real illness has knocked a great deal of egotism and foolishness out of many a man. Not having to meet the world head-on for a while, he has time soberly to evaluate himself and his actions for the first time. He throws a searchlight into his inner self and discovers how fallacious many of his values have been and how hollow his satisfactions. Every minister has opportunity to note the sobering effect of a trip down near to death's door, and of the sincere determination that is often made to make the most of a second chance if only the grim reaper can be cheated.

I had proceeded to this point in my writing when a man came to my study to unburden his heart about his son-in-law. The young man had been petted and babied by his mother throughout the plastic and formative years until he came to think only of himself. So, during the seven years of marriage with my informant's attractive daughter, his selfishness has taken him from bad to worse. He spends most of his salary on himself, even to the extent of begrudging his two little children toys for Christmas. Recently he has taken to drink and women, and threatens to run away if any trouble is made for him. I told the old gentleman that the best thing that could happen to that young man might be a very serious illness —one that would take him near to the far shore and give him time for reflection. Only when the way straitens and the gate grows narrow do some people find their souls and their rightful place in life.

On a day in 1866, a frail little six-year-old girl drove with her father down to the Shantytown of Freeport, Illinois. Jane Addams had her first glimpse of pove that day, and it made her thoughtful. "When I'm grown-up lady," she whispered to her father, "I'm goi to live in a great big house right next door to poor peop and the children can play in my yard." During the n twenty-three years while that dream was materializi it was her unhappy lot to suffer a very great deal. A chi hood tuberculosis of the spine crippled and weaken her. Bouts with sciatic fever made her a semi-inval and gave her much time to dream about her "great b house." When she did move in at long last, her sufferi had given her an understanding heart, and her conduct Hull House among the poor of Chicago was such th visitors came from all over the world. King Albert Belgium, Ramsay Macdonald, Theodore Roosevelt, a John Galsworthy were among her distinguished visito If foreign guests left shoes outside their doors wh they stayed the night, Jane Addams slipped quietly do the hall, gathered them up, and shined them. Nor did s give herself away next morning when some of them l tips for the "bootblack." Jane Addams's own sufferi greatly aided the Maker of the Souls of Men in prepari her for her life work.

Some months ago, one of the fine young men in r church drove out to the church to tell me that the b tom had just about dropped out of his life. "My wife down at the hospital," he said. "She has lost a lot weight these last months, and today an examination vealed a rather advanced case of tuberculosis. She goes the sanitarium tomorrow. She is pretty well broken about it, especially in view of the fact that we have tw little children that need their mother badly."

I went down to see her within the hour. She look very ill indeed, the more so since she was crying. Th is what I said to her in brief: "This *can* be the m wonderful thing that ever happened to you. This sic ness can make or break you—depending on how y take it. I want you to demonstrate the power of God make sickness an asset in building a richer, fuller, healt ier life than you have ever known."

She brightened up at once as I drew the mental p ture of the life that could still be hers. Together we pray for the realization of our dream. Christmas Sunday mor ing her husband came to me just before church. Or two months had gone by, but he held a letter in his ha that was good news indeed. "Wonderful news—wonde ful Christmas for us! Dr. D—— just came in and said had such good news for me he couldn't wait. He said t spot on my lungs had practically disappeared—he sa it was a funny thing—he couldn't understand how th could happen in less than two months. God has bless me so wonderfully since this happened. I don't know ho or why He should be so good to one like me. I am goi to do my best to make Him happy."

When I saw her a few days later, she was a pictu of health and radiance. "This is positively the most wo derful thing that ever happened to us," she said. "It h brought my husband and me so close together—give

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A Universal Second Language

The Advantages of Malay, "The Italian of the Orient"

WILLIAM E. LOWTHER

/here did all the languages come from? The Bible a story of the confusion of tongues when men were ıg to build the Tower of Babel and God wanted to stall an effort at cooperation that could make men annoyance for the plans of Deity. Philologists tell a erent story. Whatever view we take of causes, the remains that we have a great confusion of tongues he world. We can only imagine the raft of interers that will be needed when the war is over and the ce delegates gather around the council table.

. few years ago the French Academy estimated that re were 2796 different languages in the world. The ıerican Bible Society reported at the end of 1941 that Bible had been translated in whole or in part into 5. They say that portions of the Bible could well be ıslated into another thousand languages.

3ut in this confusion of languages there are only twenty-e spoken by as many as ten millions of people ressively, and, surprising to say, seven languages account about half the population of the world. Years and ırs of study might bring a gifted person to a modest eaking knowledge of the seven, but hardly if he had make a living along the way.

It is little wonder that in the midst of this language ıgle there have been through the centuries idealists eaming of a time when all people would understand single language. They were sure that only one language ıs used in heaven, so why not get all men to understand single language on earth? The Hebrews and the early ıristians knew exactly what language God and the gels spoke in heaven. It was Hebrew. The Arabs to this y believe that their Koran is written in the language that od and Gabriel and the saints speak in the other world.

Can we get a language on earth that all reading men n read and speak? Languages have grown like jungles ıd not like modern well-kept orchards. We have little onspicuous success in teaching languages. And no wonr, for the languages we teach in school are for the most ırt dreadfully complicated mechanisms. Even some theogical seminaries have given up the task of teaching reek and Hebrew to the mass of their students and are iving theological degrees to students who do not even now the Greek alphabet.

In the light of all this, we can understand why certain ıen have tried to develop a language laid out not like jungle but like an orchard, getting rid of all irregulariies and inconsistencies. They have felt sure that, if they ould do this, they could bring all men into intercomıunication. The problem would then be reduced to getıng all nations to teach the language in their schools as second language.

The two most conspicuous attempts to produce a language that would meet the requirements of easy learng for all peoples are seen in Volapuk and Esperanto. n about 1880 the whole world was curious about Volapuk, he language invented by the German priest, Johann Marin Schleyer. Interest in it spread like the interest in a eligious revival. Volapuk international conventions were held before 1890, and by that date as many as a quarter of a million people were reading, writing, and speaking this new language that had no irregularities at all. And then there happened what so often happens in religious movements; namely, reform parties arose who wanted to make changes. The result was Volapuk denominations. By 1900, Volapuk was dying.

In 1887 a booklet printed in Warsaw by the Pole, Louis Lazarus Zamenhof, started a movement for an international language that ran far ahead of anything that Volapuk ever achieved. Zamenhof's language, Esperanto, is a marvel of simplicity and regularity. Esperanto international conventions with ever-increasing attendance were held up to the First World War, and the followers of the Esperanto Star were filled with the zeal of crusaders. In 1914, more than a hundred papers and journals were appearing regularly in Esperanto. The presses were turning out Esperanto books in a stream. And then the World War came. Enthusiasm cooled. After the World War, Esperanto went through the reforming strife that killed Volapuk, and we now have varieties of Esperanto: Reform-Esperanto, Ido, etc. We see here again results that may be compared to a church that is breaking up into smaller and smaller denominations.

A very interesting book to read is the "History of the International Language Movement," by Professor Albert Leon Guerard of Stanford University. On page 56 one finds these words: "Malay has been proposed, that musical tongue, 'The Italian of the Orient.' It is already extensively used as a commercial language. Not only would it be more neutral than the speech of any of the Great Powers, but it would have the advantage of recognizing Asia and her teeming millions. A competent discussion of Malay might be a valuable addition to the literature of our subject; but we confess we are not very sanguine about the chances of Malay."

Things Malayan have been brought vividly before the eye of the Western world during the present war. And there are those who believe that if Schleyer and Zamenhof had known about Malay they would have adopted it and not given their prodigious labors to the invention of Volapuk and Esperanto.

If the nations should ever deliberately decide to teach the same second language in all their schools, the Malay language has some qualities that would make it a respectable candidate for the honor. It is easily pronounced. If an American were to take a page from the Gospels and pronounce it as if it were Latin, a Malay could understand him. There are no difficult sounds such as one finds in English, French, German, etc., to make the student spend long periods on pronunciation alone. There are no irregular verbs. The verb is not conjugated to show time, person, or duration of action. There are no subjunctives or optatives. There are no declensions with endings to show cases. And yet the Malay can express with his simple language machinery what we express with our complicated machine. An excellent translation of the Bible is at hand. The language is as simple in structure as any of the invented languages, and simpler than some. And, greatest

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An International Exchange of Church Leaders

Some Projects Already in Operation

SAMUEL J. MILLS

Dr. Roswell P. Barnes says in his "A Christian Imperative": "For us Christians, international problems are not a matter of optional interest, to be taken or left as we choose. They do not lie on the margin of the church's responsibility but at its center. The problem of world order is for Christians an imperative."

One way in which a more Christian world order can be achieved is through a more intimate knowledge of church conditions in other lands. The international and interracial exchange of church leaders, clerical and lay, covering all phases of "the more abundant life," can do much for the fostering of that knowledge which will produce a Christian world order.

Various arrangements for such an exchange have been in operation. It is not too early to plan for a broader cooperative scheme that will embrace all areas in which the church operates. The denominational appeal in such an exchange is evident. However, this exchange should be projected on an interdenominational and cooperative basis by inviting the best-qualified persons, whether in Asia, Africa, Europe, or elsewhere, to come to this country, and for the best from this country to serve abroad.

The ecumenical aspect of the church will be fostered by this exchange, and it will be in closer keeping with the situation in those countries where interdenominational national church bodies have been organized. At the same time, the directly denominational advantages will not be lessened.

From the many projects along this line, a few instances may be given to show what has already been done.

Medical. Men coming from China to the United States include Professor H. Wu of the Peking Union Medical College; Professor K. K. Chen, director of research at the Eli Lilly Laboratories in Indianapolis; Professor Ma, Department of Anatomy at the Peking Union Medical College; and Dr. K. C. Wong, president of the Chinese Society of Medical History in Shanghai. Among the nationals from India are Dr. P. V. Benjamin, distinguished chest surgeon and president of the Christian Medical Association of India, and Dr. C. C. Muthaiya, general surgeon.

Agricultural. As an experiment in international education, the results to date of the Cornell-Nanking project are highly significant. Expert professional advice and instruction in an important field of applied science have been made available to a large number of students and experiment station workers engaged in plant breeding in China. A picked group of students has come from China to Cornell University for further specialized training. Those students with church interests and connections have done much in interpreting the Chinese church to the people of this country.

Educational. The exchange of educators and students includes men from every country where the Christian church has established schools. Let us take China as an example. Lingnan University at one time had as many as forty American students on their campus; Yale, Oberlin, and Carleton colleges have sent graduates for short terms to the China field. Princeton and Yenching universities have a student exchange arrangement. Chinese staff members of mission universities have come to th country. Among the many that might be mentioned a Dr. Wu Yi-fang, president of Ginling College, the o woman ever asked to address the United States Nav War College at Newport, Rhode Island; Miss Tan Pin-p of Yenching University, now running a series of lesso in basic English with world-wide broadcasts from Statio WRUL in Boston; Dr. Lu Gwei-djen, specialist in nutr tion, at present in this country; Professor Theodore Che former dean of the College of Arts at Fukien Christia University, now heading a new department in the fie of education at the University of Southern California; an Dr. Y. C. Yang, president of Soochow University. Th inspiration of the addresses and presence of men like D T. Z. Koo cannot be overemphasized in such a conne tion.

A definite attempt to inform mission boards of th presence of foreign students in this country who have ha church connections in their homelands is now being mad through the Committee on Friendly Relations Amon Foreign Students. These students bring first-hand i formation to the young people's groups, forums, an church congregations before which they appear. Throug the contacts thus made with church homes, these studen should gain a deeper insight into the definitely Christia side of American life, thereby strengthening the intere in their own national churches and increasing the poss bilities of a close connection with those churches upon th completion of their studies here in America.

Many American educators have spent their sabbatic year, or longer, on the campuses of mission colleges, giv ing of their experience and training to the students i their classes.

Evangelistic. One American mission board has an en dowed lectureship primarily intended for students i India, China, and Japan. Two well-known America church leaders have already filled this lectureship. Th same board will bring to this country—just as soon a world conditions permit—outstanding national Christia leaders from twelve different countries for a Fellowshi Mission. These men and women will become member for a month or more of the staff of the churches invitin them. Already forty pastors have promised cooperatio in this project.

An interchange of church leaders in countries in a give area, such as China, Japan, and the Philippines, with fre quent area conferences to consider common problem and to develop a sense of their unity in the church o Christ, is also planned.

The coming of prominent Japanese church leaders t this country last year made a real contribution in th opportunity it gave for the exchange of ideas and fellow ship. Of that group, Dr. H. Yuasa is still in this country

American churchmen have gone to foreign countries fo periods of varying length. One who has served in thi capacity, after pointing out the harm that such a perso might unwittingly cause through lack of understandin of the background of the national group in which h

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Gandhi and the Quakers

MAHADEV HIRALAL DESAI

[From *Harijan,* July 5, 1942]

Friends' Ambulance Unit is a voluntary body of rs who share Quaker views on peace and war. ientiously unable to help in the war directly or in zations set up to achieve ends by violent means, till would share the sorrows and sufferings of a rn world and are therefore pledged to relieve ng and heal the wounds of war wherever their ser- may be acceptable. They number about 700, are all d, receiving only board and lodging, and pledged to herever they may be required. They have all re- training in first aid, stretcher work, and anti-gas, lso training in hospitals. The Unit has worked, dur- e present war, in London and many parts of Eng- in Finland, Norway, and Greece, in Central China n the Burma Road, in Libya and Syria, and in hos- in Germany, Poland, and Hongkong.

er Japan entered the war, some of the members felt heir experience in the bombed areas in Britain might of value in India, and it was proposed to send a band to work, if possible, in cooperation with the teer agencies here. Accordingly, a band of eight nen and two women), with Professor Horace Alex- of Woodbrooke College (Birmingham) as the lead- ere told off to go to India, and Professor Alexander Mr. Richard Symonds have already arrived. Profes- lexander is an old friend, belonging as he does to ellowship of Reconciliation, and having been a sym- tic student of Indian affairs for several years. Mr. nds is much younger and is not long down from rd, but has had considerable experience of the work ich they have been called, having organized medical n London shelters and done active evacuation work. others who have not yet arrived and are still on the seas are Messrs. Alec Horsefield, Brian Croves, Ken- Criffin, Glanmore Davies, and Miss Jeane Coffle and Pamela Bankhart, who have all had experience of in the bombed areas in England.

Ve were wondering if it was auspicious for an Eng- party to arrive in India, when you were asking the sh to withdraw," said Professor Alexander with a ly smile. "Agatha suggested that we might have a from India to work with us, and make of our party xed party."

Iy first writing," said Gandhiji, "did, I am afraid, rise to that kind of fear. That was because I had given expression to the whole idea in my mind. It is my nature to work out and produce a finished thing once. The moment a question was asked me, I made ear that no physical withdrawal of every Englishman meant, I meant the withdrawal of the British dom- on. And so every Englishman in India can convert self into a friend—as you have come as Friends—and ain here. The condition is that every Englishman has ismount from the horse he is riding and cease to be arch of all he surveys and identify himself with the blest of us. The moment he does it, he will be rec- zed as a member of the family. His role as a member e ruling caste must end forever. And so when I said hdraw,' I meant 'withdraw as masters.' The demand for withdrawal had another implication. You have to withdraw, irrespective of the wishes of anybody here. You do not need the consent of a slave to give him freedom. The slave often hugs the chains of slavery. They become part of his flesh. You have to tear them asunder and throw them away. You must withdraw because it is your duty to do so, and not wait for the unanimous consent of all the sections or groups in India.

"There is thus no question of the moment being inauspicious for you. On the contrary, if you can assimilate my proposal, it is the most auspicious moment for you to arrive in India. You will meet many Englishmen here. They may have entirely misunderstood what I have said, and you have to explain to them what exactly I want them to do.

"Really speaking, therefore, this should become the major part of your mission, and even the India Office who facilitated your coming here cannot possibly misunderstand you. You have, therefore, not only the humanitarian mission,—there may not be any bombing here, and in this vast country, even if there is bombing, you may not be able to reach everywhere,—but you have also this peculiar mission of interpretation and reconciliation. And it is well, perhaps, that your mission begins with me. Begin it with finding out what exactly is at the back of my mind by putting to me all the questions that may be agitating you."

That put both the friends at ease and prompted them to try to understand the whole of the background of Gandhiji's mind. And in this connection I may mention a curious but very significant fact. When Sir Stafford Cripps's mission was announced, Professor Horace Alexander and Miss Agatha Harrison had sent Gandhiji a cable reminding him of the phrase Gandhiji himself had used, viz., "Andrews' legacy," meaning thereby that in memory of Andrews the best Englishmen and the best Indians should come together to bring about a permanent understanding between England and India. "Here," their cable seemed to say in effect, "is one of the best Englishmen coming to India. You had better settle with him, as there is a great opportunity."

It was in reply to this cable that Gandhiji wrote a long letter to Professor Horace Alexander soon after the failure of the Cripps mission—a letter in which he gave expression for the first time to the demand for British withdrawal. He had not discussed it with any soul on earth, but as he was writing the letter the thing that was, so to say, cooking in his mind ever since his return from Delhi came to his pen. "Sir Stafford," he said in that letter, "has come and gone. How nice it would have been if he had not come with that dismal mission. . . . How could the British Government at this critical hour have behaved as they did? Why should they have sent proposals without discussing them with the principal parties? Not one single party was satisfied. In trying to please all, the proposals pleased none.

"I talked to him frankly but as a friend, if for nothing else, for Andrews' sake. I told him that I was speaking to him with Andrews' spirit as my witness. I made

suggestions, but all to no avail. As usual, they were not practical. I had not wanted to go. I had nothing to say, being 'anti-all-wars.' I went because he was anxious to see me. All this I mention in order to give you the background. I was not present throughout the negotiations with the Working Committee. I came away. You know the result. It was inevitable. The whole thing has left a bad taste in the mouth."

And now comes the key paragraph: "My firm opinion is that the British should leave India now in an orderly manner and not run the risk that they did in Singapore, Malay, and Burma. That act would mean courage of a high order, confession of human limitations, and right doing by India."

The letter was sent by air mail on the 22d April, but Professor Horace Alexander had left England before it could reach him. He was agreeably surprised when he found that he was the first person with whom Gandhiji had shared his great thought.

Gandhiji's talk was almost a commentary on the parts of the letter I have quoted. "You will see that I have used the words 'orderly withdrawal.' I had, when I used the phrase, Burma and Singapore in mind. It was a disorderly withdrawal from there. For they left Burma and Malay neither to God nor to anarchy, but to the Japanese. Here I say: 'Don't repeat that story here. Don't leave India to Japan, but leave India to Indians in an orderly manner,'" said he, concluding a long talk. The whole talk, even as the letter I have reproduced, was inspired by the spirit of C. F. A. [Charles F. Andrews], and the idea of asking the British to withdraw was conceived in the friendliest spirit, as it was done with a remembrance of C. F. A. and all his noble work. As Gandhiji said, "So you have now to do what Andrews did—understand me, pitilessly cross-examine me, and then if you are convinced, be my messenger," Professor Alexander felt overwhelmed and said: "We dare not assume his mantle. We can but try.

They propose to meet various people and see things for themselves before they decide where to start work. And they should take a little time, as their companions will not arrive until a week or more. Their work will be in cooperation both with the A. R. P. agencies and voluntary organizations, as the case may be.

A Universal Second Language

(Continued from page 967)

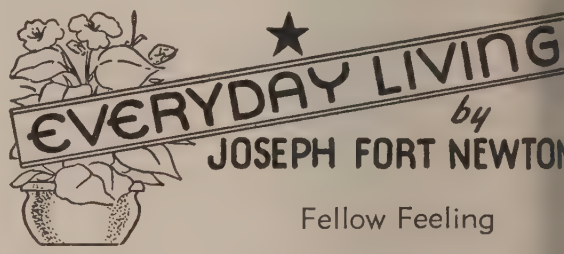
advantage of all, Malay is in actual use among millions of people. Supporters of the international language movement would do well to investigate the advantages of Malay. It could do all that is claimed for the invented languages, and would not need the spirit of a religious revival to advance its cause. And this simple Malay is the native tongue of a non-white race. It is good for the white man to remind himself often that for every white person on the earth there are two non-whites. That fact may well have a bearing in the choice of a universal second language.

An International Exchange of Church Leaders

(Continued from page 968)

finds himself, has this to say on the constructive side: "The other side of this picture is that a man who is a specialist in some field and is willing to spend some time in a country, no less than six months, and usually two years, and gives his time to careful research instead of speech-making, can render a very efficient service. There i great need for this latter type."

By way of summary, it is clear that there is great va in such an exchange of Christian leaders among nati and races. For greater efficiency, the services of those tionals that mission boards bring to this country co well be under the direction of a central body. The sa plan should operate in connection with the sending Americans to the churches of other lands. What is visaged is an interdenominational clearing-house by me of which the very best use of visiting nationals would assured. This international and interdenominational sh ing of experience and personalities is one way in wh the world-wide church of Christ can be built up.



Fellow Feeling

Dr. John Oliver, in his wise and vivid book ab "fear," tells the story of a man named Edwards, who ordered by his physician to have all his teeth extracted relieve high blood pressure.

Naturally, the man did not like the prescription. the fear that tormented him, it added a sense of hum tion to be toothless, and the inconvenience of havin take out his false teeth every night.

"How would you like it?" he asked the dentist to wh he went, after much hesitation, screwing up his cour "You are rather careful, I notice, of your appeara How would you like to have to take your store-teeth at night and let them soak in a dish, instead of brush them?"

"For you—for any of my patients—I am willing make almost any sacrifice," the dentist replied. "Bu your case, it seems that I must sacrifice not only my c fort but even my pride as well. Now, will you turn y head away for a moment?"

Edwards did as he was requested, although q puzzled by such a suggestion.

"Now look here," exclaimed the dentist. There, in palm of his extended hand, was an even row of teeth in a flesh-colored plate. Edwards was taken aback, greatly relieved by what he saw before him.

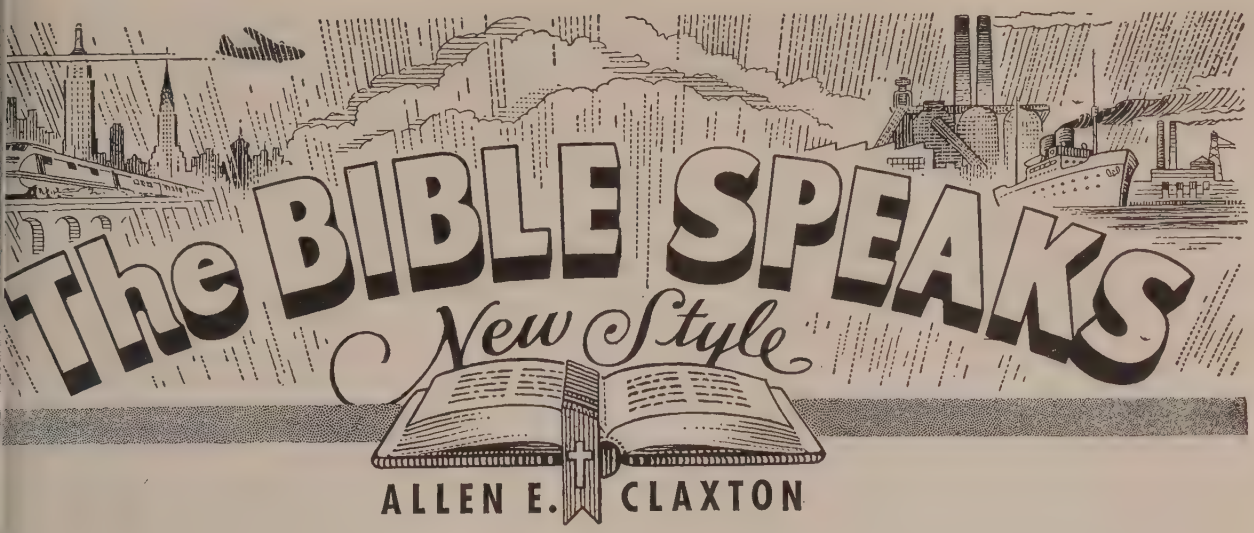
"How lucky I am!" he burst out. "What a remark coincidence! It could not have happened once in a lion years. I have high blood pressure and abscessed te and I found a dentist who had had just the same thin

One need not point the moral of the story. We k too well how Edwards felt. The fact that his dentist gone through the same thing lifted him out of his his loneliness and foreboding.

One is apt to think that one's case is unique, one's ficulty unusual, one's sorrow worse than anybody ever had to endure. If one only knew what others ro about one have gone through, it would lift a load.

After all, perhaps it is not what people tell us that h us most, but what they have done or endured—often w than we are asked to face. It gives us a fellow-feel it puts our fear to shame.

If one has a great sorrow or misfortune, one is ama to discover how many others have walked the same r



ALLEN E. CLAXTON

Intoxicated

ıtoxication is a form of poisoning. When the brain is cted, the ego is inflated and the victim usually exses himself in boastful braggadocio. As the degree of xication increases, inter-bodily coordination decreases, lting in the familiar difficulties of locomotion and ıual dexterity—that's right, just plain staggering.

s the brain-poisoning continues, the victim sometimes ɔmes melancholy, sometimes indecent. Eventually, vever, the toxic condition induces a stupor that res the situation because the victim has now "passed ' temporarily.

f course, these signs are familiar wherever alcohol is as a beverage. Similar symptoms appear, however. ɔther areas of life. Greed has the power to inflate a n's self-importance, paralyze his thinking, dwarf his als, and bring him into an economic stupor.

assion is poisonous. It also runs the familiar cycle il the thought becomes the deed, and the deed brings additional uncontrollable activity. Uncleanness and ravity, once disgraceful and repulsive, become allur- and attractive. Home, children, and friends are forten, or driven from the mind. Passion includes an intelual stupor.

ower and the thirst thereof is a devastating intoxicant. magogues taste it and can't leave it alone; gangsterketeers kill to obtain it, and frequently kill themselves get rid of it. Tyrants like Genghis Khan and Adolf ler exercise the capacities of shrewdness, ruthlessness, l military might, to gain and keep their power. The e of their inebriation is often revealed by the frantic nzy of their mouth-foaming utterances.

Liquor, passion, greed, and power are all poisonous, bit-forming, narcotic drugs.

Some people talk themselves into a state of wishful nking and rosy pipe-dreaming. My good friend Claude Temple used to describe them as "inebriated by the ıberance of their own verbosity."

The world cannot be run properly by men who go ggering through life.

They grope in the dark without light, and he maketh them to stagger like a drunken man. (Job 12:25.)

Slightly Off Balance

Some things that are excellent in small doses become unpalatable or even poisonous in large ones. Many medicines are like that. So is seasoning. A little salt on an egg improves it, too much ruins it.

Recreation is a fine thing. All work and no play may make Jack a dull boy, but all play and no work will make him a good-for-nothing.

My daughter dropped her watch on the floor one day and jarred the adjustment of those tiny wheels. It would run intermittently and stop without warning. The jeweler said it was slightly off balance.

Mrs. Swenson is very patriotic and buys her meat in limited quantities as suggested by the Government. Now she is doing her own weighing. After paying for three pounds of lamb chops, she set them on her scales when she got home and found them wanting by several ounces. Before her next visit to the shop, she checked her scales. They were correct. Three pounds of steak, however, again failed to register three pounds when she got it home. Mrs. Swenson was less disturbed about the meat than about the butcher himself. Some time later he met her on the street and remarked that he hadn't seen her. She replied, "My business has been divided and given to another."

The World War was fought twenty-five years ago, and the nations were placed in the custody of men whose responsibility it was to mold the future. Nations argued with nations. Instruments that should have been used for the settlement of disputes became the tools of power politics. A whole generation lost its opportunity. When national and international situations needed Christian leadership and world brotherhood, it was found wanting. Now a new generation is spilling its blood in an effort to purchase another chance.

Plans that appear strong may be faulty in hidden places, while ideals often discarded as too light for effectiveness, may turn out to have the potential strength of aluminum.

These are days for spiritual preparation in order that, when the conflict is over and the grave problems of world reconstruction are thrust upon us, we may not be caught in the dissipation of a Belshazzar's feast. Shall we be ready to help the kingdoms of this world become the kingdoms of our Lord and of His Christ?

Thou art weighed in the balances. (Daniel 5:27.)

Bishop G. Bromley Oxnam, as official referee for the National War Labor Board in a dispute between the Sanford (Maine) Mills and the Goodall Worsted Co. and the local unions of the Federation of Woolen and Worsted Workers, American Federation of Labor, will hold hearings October 21-24 at the Hotel Statler in Boston.

Rev. and Mrs. Walter W. Van Kirk of Mount Vernon, N. Y., at a dinner at Wellesley last Thursday, October 1, announced the engagement of their daughter, Marcia, to David Lowndes Van Tassel, also of Mount Vernon. Miss Van Kirk is a senior at Wellesley College. She was born during her father's pastorate at near-by Needham Heights exactly twenty-one years before the day of this announcement party. Mr. Van Tassel is a graduate of Columbia University, and had completed two years in law school when inducted into the Army recently. His father, Joseph O. M. Van Tassel, is president of the board of trustees of First Methodist Church, Mount Vernon. The family has lived in Westchester County for more than three centuries.

Rev. and Mrs. J. Edwin Lacount of Cambridge have been spending their vacation with their son-in-law and daughter, Mr. and Mrs. C. L. Cowan, in Muskogee, Okla., where Mr. Cowan is principal of two of the city's schools. On Sunday, September 20, Mr. Lacount baptized his grandchild, son of Mr. and Mrs. Cowan, and also a little daughter of Mr. Cowan's brother, in St. Paul's Methodist Church in Okemah, the boyhood church of Mr. Cowan. At the morning service on September 27, Mr. Lacount preached at St. Paul's Methodist Church in Muskogee. It was the third time he had been invited to occupy the pulpit of that great church while on visits South in recent years.

Rev. John J. Buchanan, formerly of Norwich, Conn., now minister of Rhawnhurst Methodist Church, Philadelphia, Pa., is to represent The Methodist Church during the broadcast of "The Church of the Air" on Sunday, October 11, at 1 P.M., emanating from Philadelphia over WCAU.

Dr. David Alexander Lockmiller is the newly elected president of the University of Chattanooga, succeeding Dr. Archie M. Palmer. Dr. Lockmiller formerly practised law in Monett, Mo., but more recently has been a member of the faculty of the North Carolina State College of Agriculture and Engineering of the University of North Carolina, occupying the chair of history and political science. He is thirty-six years old.

Mr. and Mrs. Harry W. Telfer, who have been members of First Methodist Church, Medford, for the last thirty-two years, observed their forty-fifth wedding anniversary on Tuesday of last week, September 29, by holding open house for their friends. Among the many persons who called to extend congratulations and good wishes was their pastor, Rev. Clarence A. Morrill, who was accompanied by Mrs. Morrill. Mr. and Mrs. Telfer have five children, all of whom were present on this anniversary occasion. One of the three sons, Rev. Walter A. Telfer, is the minister of the Congregational Church in Holliston.

The marriage of Rev. O. W. Lorimer Sargeant and Miss Dorothy Pauline Stromberg, whose engagement was announced in last week's HERALD, will take place on Thursday evening, October 15, at eight-thirty o'clock, in Wesley Methodist Church, Worcester. An open invitation is extended to friends by Miss Stromberg's parents, Mr. and Mrs. P. W. Stromberg of 2 Orchard Road, Holden.

The death of Rev. Charles R. Oaten of Chicago, treasurer of the Board of Pensions of The Methodist Church, Illinois Corporation, was announced in the daily press over the week-end. Dr. Oaten was seventy-two years, and was a member of the Northern Minnesota Conference He had been active in pension affairs for many years.

Rev. and Mrs. Elmer E. McCammon of Lakeside, Ohio, were celebrating their golden wedding on Sunday at their home. They met during their student days at Ohio Wesleyan University. Their marriage took place October 4, 1892, a year after Dr. McCammon's graduation from Boston University School of Theology.

Rev. James Lewis Gillies, pastor of the Santa Barbara Avenue Methodist Church, Los Angeles, Cal., and a former superintendent of the San Diego and Los Angeles districts, was recently married to Mrs. Mary Fiddick Judd of Pasadena, formerly a director of religious education, serving in the Orange and Riverside, First, churches. Dr. and Mrs. Gillies are now residing in the parsonage at 1840 West 39th Street, Los Angeles.

Rev. Walt Holcomb, pastor of Wesley Memorial Church, Atlanta, Ga., has just concluded a series of sermons on "The Gospel of the Grace of God," while conducting "One-Day Revivals" in his church. Dr. Holcomb will begin a Preaching Mission October 11 at Mullins, S. C., featuring "One-Day Revivals" with the general theme of "The Gospel of the Grace of God."

Dr. John W. Decker, whose election as American secretary of the International Missionary Council was announced in last week's HERALD, succeeds Dr. A. L. Warnshuis, who is retiring at his own request because of age limits. Dr. Decker will assume his new duties on January 1, 1943.

Rev. Calder M. Miller, a Baptist, has become pastor of the Federated Church at West Thornton, N. H. He follows Rev. C. S. Blakeney.

Dr. James W. Workman, associate secretary for stewardship, General Board of Lay Activities of The Methodist Church, will deliver two lectures at Boston University School of Theology on Tuesday of next week, October 13, as a part of the annual Conference on Preaching. At ten o'clock in the morning his subject will be "Preaching Stewardship," and at three o'clock in the afternoon he will speak on "Stewardship in Lay Activities."

The following series of ministerial changes is officially announced: Rev. Fred W. Stacey from the superintendency of the Poughkeepsie District, New York Conference, to the pastorate of Kemble Memorial Church, Woodbury, N. J.; Rev. Eugene McKi Pierce from Broadway Church, Salem, N to Grace Church, Newburgh, N. Y.; Walter Scranton from Grace Church, N burgh, to the superintendency of Pou keepsie District.

Miss Esther Willard Bates, who has tau English and drama at Boston University the last twenty years, has been named to English department of the Rhode Isl School of Design, Providence, R. I., rep ing William E. Wilson, Jr., who is on leave.

At the annual home-coming service of Methodist Church at Baltic, Conn., Joseph M. Harrell, pastor, on Sunday, tember 27, the preacher was Rev. Jame Bartholomew of Stafford Springs, Conn. Bartholomew was presiding elder of Norwich District when the Baltic chu was built and dedicated in 1904, and present at the dedication. Of the three isters who were concerned with build the church and who took part in the d cation, he is the only one now living.

The engagement of Miss Jeanne Tho son, daughter of Rev. and Mrs. J. W Thompson of Lafayette Street Metho Church, Salem, to F. Sydnor Kirkpatrick Lynchburg, Va., has been announced Miss Thompson's parents. Miss Thomp attended DePauw University and Bos University. Mr. Kirkpatrick is a graduate Washington and Lee University and is present studying at Massachusetts Instit of Technology.

Albert Carpentier and Miss Marion Pa were united in marriage Saturday evening Parker Street Methodist Church, Lawre Rev. Clarence A. Morrill, pastor of F Methodist Church, Medford, performed ceremony, assisted by Rev. Harold Bla pastor of Parker Street Church.

Mrs. A. B. Currie, for many years a lo member of St. Mark's Methodist Chur Brookline, died Saturday at her home, Sewall Avenue, Brookline. She was in eighty-ninth year.

Miss Vivian Grant, an ordained deacon of The Methodist Church, formerly direc of religious education in Grace Metho Episcopal Church, St. Louis, Mo., and m recently parish worker at a Baptist chu in New Rochelle, N. Y., is joining the st of Mathewson Street Methodist Chur Providence, R. I., this fall. Miss Grant was one time a member of the staff of Zio HERALD, contributing a page on plans methods of religious education, under heading "Training the Future Church."

Reginald Bruce Collier, son of Rev. Jo E. Collier, pastor of People's Metho Church, Bradford, and Mrs. Collier, enrol as a resident scholarship student at Phill Academy, Andover, October 1. He is fift years old, and has had one year in Haverh High School, where he was an honor pu and also an active participant in school spo being a member of the freshman foot team and of the second team in basket b

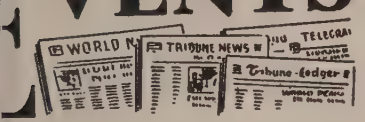
Rev. and Mrs. E. L. Farnsworth of We field recently visited their son Everett, who has been a member of the Officers' C didate School at Miami Beach, Fla. Wh the Farnsworths were there, their son ceived his commission as second lieuten

as appointed instructor in military ence, staff, and command. The same n Friday night, the son was married s Mary Lucille Tilden at a candle-ervice in the Winter Garden Method-arch. The father of the groom per- the ceremony. The couple will live at Beach for the present.

Joseph N. Loper, a student in Boston sity School of Theology, has been ap-d to the church at Oxford in place of . N. Beers, from the Troy Conference, ound a change of plans necessary after evious announcement was made.

. John Wriston, widow of Rev. John n, will make her home with her daugh-rs. Raymond D. Berry, and family at lk Street, Westboro.

VENTS



e third annual meeting of the Board of ons and Church Extension of The odist Church will open Wednesday, mber 2, at 10 A.M., at Epworth-Euclid odist Church, Cleveland, Ohio. Dr. Thomas Olson will be the pastor-host.

ord has come to the American Bible ty that a Dexter folding machine with continuous feeder, which was recently ed to London, has arrived safely. Nego-ns for the supply of this machine were n over a year ago, when enemy action pletely destroyed the bindery used by the sh and Foreign Bible Society. Two of machines were located as available, but re arrangements could be completed, only remained. The machine is a gift, through American Society's War Emergency d, to the British Society, the latter having lly secured a license to receive it.

Vith the annual Homecoming Day at braham Academy on Saturday of this k, October 10, will be combined the re-ication of the old stone church, adjacent Rich Hall, as the Alumni Memorial pel. The building has been through a cess of restoration and reconditioning, and be used as the academy chapel. At the rcises on Saturday morning, beginning 10.30, the speaker will be Raymond E. dwin of Bridgeport, Conn., former gov-or of Connecticut.

The following supply appointments have n made in the New Bedford District of New England Southern Conference since Conference session in June: Fall River, arry Street, Leroy E. Bauman; South ddleboro and South Carver, Glen Lamb; uth Somerset, Joseph Gamson; Whitman, n W. Cook.

Of the 250 chaplains graduated on Satur-y of last week from the Army Chaplain hool at Harvard University, Cambridge, were Methodists. Following are the names the Methodist graduates: F. J. Ackman, . K. Barrs, C. W. Bodine, F. V. Brower, rdinand Derk, W. E. Dunn, K. M. Engle, J. Fix, E. P. Gibson, J. W. Hollister, M. B. owell, L. P. Ives, E. C. Johnson, J. H. stus, C. L. Kelley, H. B. Koon, R. S. Lee, P. E. Lewis, E. F. Martin, L. W. Mooney, H. O. Morton, J. F. Norton, A. B. Pearce, Jr., E. B. Pearce, L. D. Phipps, J. D. Reese, D. D. Samuelson, W. A. Sanders, A. M. Shoemaker, W. P. Smith, R. E. Stiles, C. E. Titus, S. A. F. Wagner, M. J. Wilson, R. B. Wylie, J. D. Young.

President Daniel L. Marsh of Boston University announced Saturday the appointment of a faculty committee on "The University in the Post-War World," which he convened Friday for its first meeting to outline its purposes. Dr. Marsh said he desired the committee to be constantly on the alert to discover trends in education, to see which way currents were moving, and to recommend to him, to the deans, and to the faculties changes that might wisely be made. The committee as named by President Marsh is composed as follows: chairman, Professor Edgar S. Brightman of the Graduate School; secretary, John S. Perkins, assistant to the president; Chester M. Alter, College of Liberal Arts; Ralph G. Wells, College of Business Administration; Jose D. Oñate, College of Practical Arts and Letters; Kenneth G. Kelley, College of Music; Dorothy E. Koch, Sargent College of Physical Education; Charles M. McConnell, School of Theology; P. Dennison Smith, Jr., School of Law; Charles F. Branch, School of Medicine; J. Wendell Yeo, School of Education; Leah Feder, School of Social Work; Judson R. Butler, representing the Alumni Association.

Boston's experiment with religion for school children was launched on Thursday of last week when the first religious education classes for primary school pupils of the city were held for fourth to sixth grade pupils of two Back Bay schools. Seven other schools of the city also will participate in the experiment. By action of the Boston School Committee, pupils are dismissed for one hour each week for religious instruction in church or synagogue schools, as authorized by the Massachusetts legislature in 1941. Parents' consent is necessary before any child attends the religious education classes. No public funds are involved, since the churches provide the instructor and, if necessary, transportation for the children. The committee that arranged the plan for the Boston schools comprised the following persons representing the city and the churches: Joseph White, Boston School Committee; Frederick J. Gillis, assistant superintendent of schools; Rt. Rev. Mgr. Richard J. Quinlan, supervisor of parochial schools of the Boston Archdiocese; Rev. Frank Jennings, executive secretary, Massachusetts Council of Churches; F. Arthur Hilton, Christian Science Church, and Rabbi David M. Rabinovitz, Rabbinical Association of Greater Boston.

For a thrilling story of the hunger of the human heart for "daily bread," and the efforts being made throughout the world to satisfy that hunger, see the 126th annual report of the American Bible Society, just off the press. While certain portions of this 270-page book recording the society's operations for the calendar year 1941 are intended for reference only, most of the pages report first-hand observations and experiences as related by the society's workers laboring here at home and in many lands abroad to put the Scriptures into the hands of Bibleless folk. Here will be found a wealth of material that can be used effectively by pastors, church school teachers, and other Christian workers. Extra copies of the report may be had for one dollar a copy as long as the limited edition lasts. Address the American Bible Society, Bible House, Park Avenue and 57th Street, New York City.

The seventy-third birthday of Mohandas K. Gandhi on October 2 was observed by the members of the All-India Congress, although their leader himself remained politically incommunicado as a British prisoner in the Aga Khan's home at Poona.

The tenth anniversary of the installation of Rev. Norman Vincent Peale as minister of the Marble Collegiate Church, Fifth Avenue and 29th Street, New York City, was celebrated on Sunday evening, October 4, with Governor Herbert H. Lehman of the State of New York giving the principal address. The sermon was preached by Rev. Daniel A. Poling, pastor of the Baptist Temple, Philadelphia, and editor of the *Christian Herald* and president of the International Society of Christian Endeavor. Dr. Poling was Dr. Peale's predecessor in the pastorate of the Marble Collegiate Church. Rev. Charles Clifford Peale, superintendent of the Hornell (N. Y.) District of The Methodist Church, who gave the charge to his son when he was installed in 1932, again gave him a charge at the end of a decade. Rev. Leonard DeLaney Peale, pastor of Trinity Methodist Church, Olean, N. Y., brother of the minister of the Marble Church, participated in the program. The ministers of the Collegiate Reformed Protestant Dutch Church of the City of New York were represented by Rev. Edgar Franklin Romig of the West End Collegiate Church, and other denominations in the city by Rev. John Sutherland Bonnell of the Fifth Avenue Presbyterian Church.

"The African Missionary Society" has been organized by the ministers and laymen of the Rhodesia Annual Conference of The Methodist Church. Rev. Ebson Zimonte, a recently ordained African minister from Nyadiri, has been appointed the first missionary of the new society, and has been assigned to work among another tribe in a territory east of Nyadiri. His wife, a teacher trained by the Rhodesia missionaries will open a school in the midst of the tribe.

With Our Writers

LESTER S. IVINS, Defiance, Ohio; dean of Defiance College; editor and co-author of "The Methodist Reader."

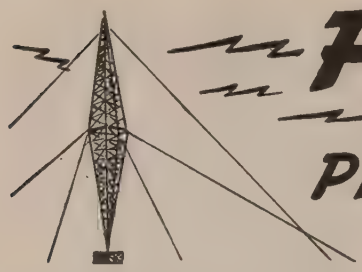
SIR STAFFORD CRIPPS, London, England; widely known British liberal who was sent to India earlier in the year to negotiate with Gandhi and other national leaders.

CHARLES G. GIRELIUS, Barneveld, N. Y.; Boston University graduate, now minister of the Reformed Christian Church, Unitarian, in Barneveld.

L. L. DUNNINGTON, Iowa City, Iowa; pastor of First Methodist Church.

WILLIAM E. LOWTHER, Norwich, Conn.; a member of the New England Southern Conference, at present serving Trinity Church, Norwich.

SAMUEL J. MILLS, New York City; secretary of the Committee on Friendly Relations among Foreign Students in America, of the Young Men's Christian Association.



FLASHES FROM THE PRESS OF THE WORLD

The Oklahoma Witch Hunt

[*The Christian Leader,* Boston, Mass.]

"What kind of insanity is this?" demands the *Tulsa* (Okla.) *Tribune.* This vigilant paper, whose words will be heeded in Oklahoma when ours will be disregarded, is referring to the arrest and conviction of Communists in that state, not for doing anything unlawful, but for reading books, thinking thoughts, and expressing them. Three young men and the wife of the state secretary of the Communist Party have been given sentences of ten years in the penitentiary and fined $5000 each for violating Oklahoma's syndicalism law. Even the lawyer of the woman was clapped into jail and held incommunicado on his way to her trial for having Communist literature in his car.

Many prominent citizens have written to the governor of Oklahoma and asked him to review these cases. The *St. Louis Post-Dispatch,* the *New York Herald Tribune,* the *Dayton* (Ohio) *Herald,* the *Akron Beacon Journal,* and other prominent newspapers have written powerful editorials calling on all of us to fight the battle of civil and religious liberty. "Since when," says the *St. Louis Post-Dispatch,* "has it become a crime to think, to read, and to talk?"

The *New York Herald Tribune* sums the case up as follows:

> Let every American consider this question. The *Post-Dispatch* has no truck with Communist ideology, of which it remarks that it is "hateful to most Americans, including this newspaper." Our own readers need no reminder of the attitude of the *Herald Tribune* on the subject. But no people in fighting a menace of the sort can afford to sacrifice in the process the fundamentals it is defending. We like to think this axiomatic precept is accepted pretty generally throughout the better-seasoned portions of the nation. It is important, however, that it should be appreciated in Oklahoma, too, lest in these emotional times a match applied there spread to the tinder of hysteria elsewhere.

News That Shouldn't Be News

[*Religious Telescope,* Dayton, Ohio]

Pastor's salary paid in full! That sounds good, but is it news? It all depends on the habits and history of the local church. News is the "unusual," something "new." That which is usual is not news. To say that Mr. So-and-So arose at a certain hour, ate breakfast with his family, and proceeded upon his day's work would scarcely make a good item for the local paper. It might raise some questions regarding the past activities and the habits of the said Mr. So-and-So. If this man had been sick or paralyzed for some time and unable to eat his meals with his family or to do a day's work, it would be different. His friends would read the item with genuine interest, and the information would come within the category of the unusual. It would be news. But it ought not be an "unusual" thing for a church to pay its pastor's salary in full. On the contrary, it should be mighty unusual if it didn't. Then it would be news, but it scarcely would reflect any credit upon the church. Indeed, if it is really news when you pay your pastor the amount of money you have agreed to pay, there is something desperately wrong with your church. The moral is: The church should establish and follow the custom of paying the pastor's salary and all other obligations in full so regularly that no one would think of it as "news."

The True Spirit of Service

[*The Watchman-Examiner,* New York City]

There is great need of tenderness in human relationships in these hard and cruel times. We have need of men of the type referred to in the following incident. When a young married woman of Duluth recently left that city with her one-year-old son to join her husband, assigned to the medical staff of the Navy at Norfolk, Va., her train was two hours late at Chicago. As a result, she missed connections and at Cincinnati was obliged to take her place in a long line for adjustment of tickets. A kind, distinguished-looking gentleman, just past the prime of life, noting her difficulty, offered to get her tickets adjusted. She politely declined the offer, but upon his suggestion allowed him to carry the boy while she wrestled with the crowds and ticket office for nearly an hour. Upon taking her little son from her benefactor and thanking him for his kindness, the latter, on his part, wished her a safe journey and handed her his card. It read: *M. M. Neely, Governor of West Virginia.* Here was a man who, repeatedly elected to a seat in the United States Senate and then chosen for the highest office in a large state, showed his true greatness by performing a humble service to someone needing help. Did not Christ say: "But whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant"?

Warning to John Barleycorn

[*The Christian Science Monitor,* Boston, Mass.]

Mayor La Guardia's warning to the liquor dealers that war time is an occasion for less rather than more drinking should be heeded. The mayor of New York is not a fanatic. He speaks the thoughts of many average Americans; the trade would be wise to listen.

But will those who profit from soldiers' and sailors' spendings over the bar do anything about it? They have set themselves up in business near camps and bases, and have lain in wait for boys on liberty and lea They hire extra help and add special att tions on pay-day. John Barleycorn's meth may have changed somewhat since the d when runners met the sailors at the ga plank and the soldiers at the barracks do but his aims are the same—debauchery a degradation prompted by greed.

What has been said about liquor and armed forces is equally true of workers war industry, and the beer and whisky sell have not been slow to take advantage of situation created by swollen pay envelo and a great flow of new money.

"The decent people of the country," Mr. La Guardia, "are not going to stand debauchery."

It is an adage that he who would conq nations must first conquer himself. Simila if civilians expect the fighting forces to k themselves clean and undefiled, might t not help to set an example?

What Three Little Boys Ha Learned

[*The Carillon,* Trinity Methodist Chur Springfield, Mass.]

How many hours a day do little boys go school? Six? Wrong—about fourteen ho How many days a week? Five? Wron seven days. Little boys are at school ev moment they are awake. All life is one lo learning process.

Here are some lessons that three li boys have learned—and I dare say lear well—only recently.

1. Little Elmer's mother would not him come to Sunday school because his was at the cleaner's. So little Elmer n knows—on the world's best authority, mother's—that a clean suit is far more i portant to God than an average Sun morning's Sunday school lesson.

2. Little Benny's dad explained to him t he could not attend church that Sunday cause he had to fix a window in the cell That settled one thing for little Benny f ever. He now knows—on his dad's auth ity—that the worship of God ranks at le one step below the demands of a brok cellar window.

3. Little Billy's parents have returned the custom of saying grace before me something they hadn't done since they w children themselves in old-fashioned hom Billy says he enjoys it a lot. They take tu at it—he and Dad and Mother—God list ing to the words of Billy just the same to the big folks. That's something! And sort of starts out the important matter eating with a proper fanfare. Instead of j starting to grab and stuff, they have an ganized beginning. And Billy, without lecture at all or even a textbook, is beg ning to associate the good and happy thi of life with that august God the Fat whom he hears about in Sunday school

District Conferences

WORCESTER

fall session of the Worcester District nce was held in Wesley Methodist , Worcester, Tuesday, September 22, M. Rev. William Osborn, pastor of nt Church, Worcester, led the devo- ervice.

J. L. Cairns, district superintendent, he conference to order, and Rev. E. S. vas appointed secretary pro tem. Rev. I. Bailey was reelected secretary. Upon ation of the district superintendent, Gammons was elected district lay and John B. Freeman and Leon E. were elected associate leaders.

Guy H. Wayne, Rev. George E. Rev. Henry E. Leech, and Rev. Glenn lazier were elected as the District ing Committee. L. H. Treadwell, . Webster, L. D. Steadman, and Judge E. Wahlstrom were elected trustees of istrict Parsonage.

nour H. Hahn, a member of Wesley h, Worcester, had his local preacher's renewed. Greetings were ordered sent the conference to Chaplain Philip H. n at Monroe, La. Chaplain Robert F. mas was recommended to the New Conference for admission on trial or election to deacon's and elder's or- under the missionary rule, to be trans- l back to the New England Confer- after ordination.

e district superintendent called atten- o the Area Calendar, emphasizing Dedi- n Week, February 28 to March 7, the en season, and the missionary offerings. ry 4 was recommended to be observed venant Sunday, and it was urged that people of the churches be given oppor- y to sign the Temperance Covenant on date. World-Wide Communion Sunday Laymen's Week also were called to the tion of the men.

ter several introductions of new members e district, Rev. Webster H. Powell ad- ed the conference on Veterans' Day and nted his successor next year, Dr. Heath. e conference then adjourned to the tuary to hear Bishop G. Bromley Oxnam k on "The Institutional Strength of Our rch." The address was in Bishop Oxnam's l informing, brilliant style. Rev. Ralph George pronounced the benediction.

the evening, following supper served he women of Wesley Church, Dr. Robert McCutchan led in singing several hymns the new Hymnal, of which he was or, and by his illuminating comments le it a new book for many. The evening brought to a climax by an address on ngelism by Bishop Ralph S. Cushman of Paul, Minn. HENRY I. BAILEY, Sec.

NORWICH

The Norwich District Conference met in South Church, Manchester, Conn., on day, September 25. The program began 10 A.M. with devotions led by Rev. Earl E. ry, district superintendent. At the business eting following, Rev. Joseph M. Harrell, tic, Conn., was elected secretary and asurer. The secretary was instructed to d suitable greetings to Rev. W. J. Smith Pawtucket, R. I., who will be 100 years l on November 3.

The morning program was a panel discus- n of the question "Promoting Religious ucation in the Local Church." Those engaged in the discussion were Rev. H. E. Tower, Rev. Harvey K. Mousley, Rev. C. W. Ham, Rev. Richard G. Belcher, Mrs. Arnold F. Waring, Elvin Wilson, and Mrs. W. E. Keith. After the panel discussion, the audience was formed into groups for further discussion. The findings of the groups are to be passed down to the local church schools for their guidance.

Luncheon was served at 12.30 by the women of the South Church.

At 1.30 the ministers met with the district superintendent, who called attention to various matters in the Area Calendar. A meeting was set for October 19 at the church in Willimantic to discuss different phases of the district program. It was voted to set Sunday, January 24, as Willimantic Camp Sunday, and to request the churches to make an offering to the support of the camp.

At 1.45 there was a meeting of the District Woman's Society of Christian Service with the president, Mrs. Harold Holehouse, presiding. The speaker was Mrs. Howard M. LeSourd of Newton, Mass.

At 3 the speaker was Rev. Harry A. Hanson, missionary to India, who recently returned to the United States on furlough.

At 3.45, Dean Robert Guy McCutchan, editor of The Methodist Hymnal, conducted a hymn sing and explained many of the changes in the new hymnal.

At 4.25 the speaker was Bishop G. Bromley Oxnam of the Boston Area. His subject was "The Institutional Strength of Methodism." In a vivid way he gave many statistical facts and ended with an explanation of the appointive system of the church.

At 5.30 the district superintendent presented matters of district interest, emphasizing Missionary Sunday in the church school, and the vote of the Annual Conference calling for an attempted increase of ten per cent in benevolent giving. The conference also voted to attempt a like increase in church membership for the year.

At 6 the Woman's Society served a banquet to more than 200 guests. At that hour the committee on resolutions presented suitable memorials for Rev. W. D. Woodward and Nathan D. Prince, who died recently.

At 7.10, Dean McCutchan again conducted a hymn sing and, as he explained, "took up from where we left off in the afternoon." The choir of the South Church assisted in this service.

At 8.15, Dr. Story again introduced Bishop Oxnam, who in turn presented Bishop Ralph S. Cushman of St. Paul, Minn., the speaker of the evening. His subject was "The Essentials of Evangelism." The conference adjourned at 9 with the benediction by Bishop Cushman. JOSEPH M. HARRELL, Sec.

AUGUSTA

The Augusta District Conference was held September 17 and 18 at Green Street Church in Augusta, Maine. The afternoon and evening of the first day were given to the visiting team of speakers, Bishop G. Bromley Oxnam, Dean Robert G. McCutchan, and Rev. Harry A. Hanson. Each in his chosen field was a delight and inspiration. Rev. Earl E. Story, superintendent of the Norwich District of the New England Southern Conference, gave the evening address, speaking on the subject "Our Methodist Heritage."

The second day was given to the missionary and educational interests of the church, and the district situation with regard to benevolences, membership, and ministerial claims was presented. One feature of the conference which proved attractive was the participation of some of the younger pastors in the music. Rev. Robert Holcomb of Hartland was the pianist, Rev. Gilman L. Lane, pastor at Madison, played the trumpet, and Rev. Frank Gentile, pastor at Livermore, sang two solos. The conference heard the story of several outstanding types of church work from the lips of the pastors serving in the localities where these had been achieved. Pastors and laymen alike found this time of fellowship inspiring and returned to their churches in the spirit of dedication anew to the privileges of kingdom service.

Rev. Robert Holcomb and Rev. Stanley Grauel were granted local preachers' licenses by the District Conference. Lowell E. Bailey of North Anson was elected to serve as district lay leader, and Mrs. Edith Tweedie, of Rockland, and Charles M. White were elected to serve as associate lay leaders.

H. F. ALDRICH.

Augusta District Letter

★

HERBERT F. ALDRICH, Superintendent

The Summer School of Ministerial Training was held at the State Young Men's Christian Association Camp at Winthrop, Maine, August 31-September 4. Attendance this year was much larger than for some years, and it would seem that the change from a city environment to the lakeside and pines was pleasing to all. Nineteen pastors of the district attended the school.

More than fourteen hundred pupils were enrolled in Daily Vacation Bible Schools on the district this summer, which is a considerable increase over any previous year. At a recent meeting of the Conference Board of Education, a secretary of Christian education was selected for each district in the Conference. Rev. Leo F. Ross, pastor at Randolph, takes this position in Augusta District. This new departure appears to have merit in that it will give the churches a closer contact with the program and developments in the field of Christian education.

Early in June, the district superintendent began to hold the quarterly conferences. Remembering that these conferences had always followed a pattern for a long period, he thought in terms of a different meeting. Where possible, several churches were grouped together, and in many instances the meeting and business of the individual church were conducted in the presence of people from other churches. As many as four quarterly conferences were held in one evening. Some member of the Board of Lay Activities spoke at nearly every meeting, and the superintendent showed a three-reel colored motion picture depicting a phase of the missionary work of Methodism. Both ministers and laymen expressed appreciation for this new kind of conference.

While all manner of things are being done on the Lord's Day in the name of the war effort, even to the selling of war bonds accompanied by fanfare, there is evidence of a growing interest in religion. Some pastors report materially increased congregations, and a sustained interest in other services of the churches. At Dresden Mills, the new pastor, Dr. Alexander Cairns, retired Presby-

terian minister now living in the vicinity, has baptized thirty-three persons, and will soon receive a number into the fellowship of the church. Boothbay Harbor, East Boothbay, Gardiner, and other churches report accessions to membership, while other pastors have classes in training.

At Randolph, there is a marked revival of interest in the attendance at both morning and evening services. The laity participate faithfully in the Sunday evening service, on two Sundays each month having entire charge. Rev. Leo F. Ross and his talented wife are busy in good works, both here and at East Pittston, where also new life is clearly manifested. The official board of the church in Augusta recently formulated a "Five-Year Plan" with goals and objectives that are being taken seriously by the people. This is the second such plan, the one just closed having been successful. A Church Loyalty movement is already under way, to be intensively pursued during October.

A substantial addition to the Waterville church is soon to be dedicated. This enterprise will provide facilities for the Sunday school, which was badly crowded for room, and also space for meetings of men's groups, presentation of plays, and other similar events. The new part, approximately twenty-four by fifty-five feet with a basement and two stories, is the gift of one of the trustees, Henry T. Winters. At Oakland, under the leadership of Rev. D. R. Hickland, extensive alterations and repairs have been made to the church property, and a new heating plant is to be installed. At Brunswick, the old furnace had to be discarded, and the people are happy as they face the cold months with a new heating plant.

Perhaps the greatest transformation to the exterior of any church building in the district is seen at Newport. This building had for a long time been an eyesore, standing in the very center of the community in a shamefully shabby dress. Now that same building, as a result of repairs and the application of paint in tasteful design, has become an adornment to the town. The pastor, Rev. Robert E. Burt, writes that the interior is to have consideration soon.

A bathroom for the parsonage at New Sharon is materializing through the efforts and labor of the new pastor, Rev. Fred M. Staples. At Stonington pews have taken the place of worn-out theater chairs, and a furnace has been installed. The chancel also has been made lovely by the addition of curtains, a cross, and candles. This work at Stonington is the gift largely of a retired minister, Rev. Horace Haskell, and two interested officials of the church, Lyman and James Stinson. Rev. Stanley Grauel, the pastor, did much to make the improvements possible.

Sickness has prevailed in some of the parsonage homes. Mrs. Paul L. Muder of North Anson has been laid aside for months with a bad ailment of the spine, probably caused by a fall years ago. Mrs. Arthur F. Leigh of Belfast has been ill for a long time, but is now happily on the road to recovery. Mr. Leigh, also, has been having serious difficulty with his eyes.

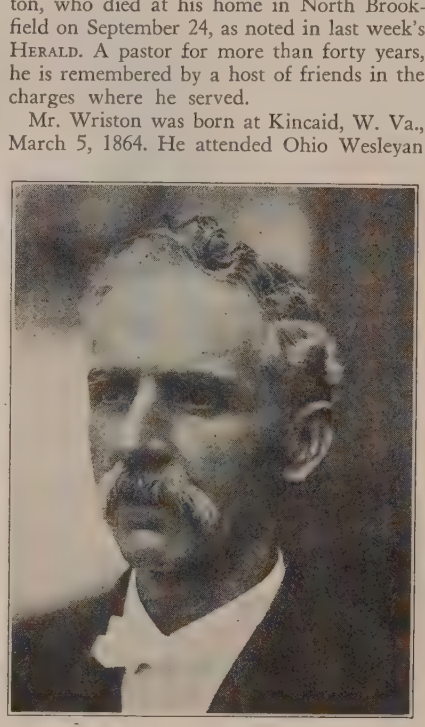
Early in September, Rev. N. E. Canfield left the federation at Castine to take the federated work at Fort Fairfield. It is expected that a Congregational pastor will come to Castine. Rev. Robert Holcomb, formerly a Baptist, assumed the pastorate at Hartland and St. Albans early in the Conference year, and is greatly appreciated by the people in these places. Rev. A. G. Hempstead, transferred to Rockland in June, has already made a place for himself in that city, and all indications point to a happy pastorate.

These are difficult days. Many of the churches on the district have been struck heavy blows by the going of young men into the armed forces, and the exodus of families to the industrial areas. One pastor writes that he has had to make fifteen replacements in his educational program personnel. The days are abounding with fears, and hearts are heavy with anxiety, but there has never been a greater opportunity for the message of the Christian evangel, and almost without exception the pastors are working heroically against heavy odds to deliver the revelation of God to their people. It is a joy to work with them.

Beloved as a Pastor

Few ministers have been more beloved by their parishioners than was Rev. John Wriston, who died at his home in North Brookfield on September 24, as noted in last week's HERALD. A pastor for more than forty years, he is remembered by a host of friends in the charges where he served.

Mr. Wriston was born at Kincaid, W. Va., March 5, 1864. He attended Ohio Wesleyan



THE LATE REV. JOHN WRISTON

University and in 1897 was graduated from Boston University School of Theology. Entering the New England Conference in 1900 on credentials from the Congregational Church, he served successively the following charges: Charlemont, South Hadley Falls, Ware, Merrick, Orange, Enosburg Falls (Vt.), Winthrop (Maine), Spencer, Florence, Southbridge, and Westboro. After his retirement in 1935, he supplied the church at West Warren, but relinquished his pastoral duties last year because of failing health.

On September 9, 1891, Mr. Wriston was married to Miss Fornie J. Bartram of Fort Gay, W. Va. He is survived by his widow and five children: Colonel Roscoe C. Wriston, Air Corps, U. S. A., stationed at Santa Monica, Cal.; Major John C. Wriston, Air Corps, U. S. A., stationed at Bangor, Maine; Arthur J. Wriston, treasurer of the Alexander Baldwin Pineapple Company, Honolulu, Hawaii; Ruth E. (Mrs. Raymond Berry of Westboro, and Mildred G. (Kenneth) Pratt of Honolulu, Hawaii. Th are eleven grandchildren and two gr grandchildren. Mr. Wriston also leaves th brothers: I. Garner Wriston of Mt. He W. Va.; William L. Wriston of Kinc W. Va., and Rev. Henry L. Wriston Hingham, a retired member of the New E land Conference.

The funeral service was held in the W boro Methodist Church on Saturday af noon, September 26. Rev. Charles W. fras, superintendent of Springfield Distr officiated, assisted by Rev. Walter O. Te the pastor of the church, and Rev. Lyn Beardslee of the Westboro Congregatio Church. Burial was in Pine Grove Cemet Westboro.

"Nothing Has Changed"

LESLIE B. MOSS

"Nothing has changed." So wrote a m sionary in the midst of death and desp "The Commission of our Master rema Jesus still says to me, 'Go, preach the g pel.' The work must not perish. The li shineth."

"Nothing has changed." Although in m countries the missionaries sent out by European churches have been cut off fr the support of their parent churches, not missionary has been withdrawn for lack financial support. Not only the churches America have sustained them, but also fr Denmark, Germany, Norway, and Holla come reports of uninterrupted sacrificial g ing, of increased income to the mission cause. Moreover, neighboring American, B ish, and Dutch missions have undertaken supervision of the work of the German m sionaries who have been interned.

"Nothing has changed" in the hearts a dedication of 2500 missionaries stranded the mission outposts of the world, many them lost to their loved ones for a ti behind the curtain of war. Every mission world over, regardless of nationality or cre that has been known to be in distress, received such help as was needed and co reach them to maintain all work essent to the life of the younger churches.

It is for the sake of these younger church that their candle lights may not be snuff out, that the International Missionary Co cil seeks American aid. Methodists are g ing that aid through gifts to the Method Committee for Overseas Relief. Th churches, the fruit of the mission of t Church Triumphant, sown through t length and breadth of the world, are the ho of tomorrow. May the missionary loyalty the American churches remain unchange

——Just now there are the suggestions th our high school pupils be organized a trained something after the fashion of wh Hitler did for German youth. Our scho in their organization and in their cooperati efforts for training should use their resourc for peace and not for war, if we are to saved from the threat of war and be ab to continue our American way of life f generations to come and thus preserve th for which we say we are fighting. The muc detested militarized Germany that made po sible Hitler is the result of the military spi and training that prevailed in the schoo of imperial Germany through the long year —*North Carolina Christian Advocate.*

adelphia Letter—

HOP RICHARDSON ON MINISTERS' WIVES

LEY JONES AT OCEAN GROVE—SUN- EVENING BOARDWALK SERVICES —C. O.'S TO SERVE AS "GUINEA PIGS"

LADELPHIA, PA., SEPTEMBER 25.—"Every h expects a great deal of help from the ter's wife. The smaller the church, the er is the demand. The success of a min- lepends to a large extent upon his wife." eclared Bishop Ernest G. Richardson at all luncheon-meeting of the Philadelphia erence Ministers' Wives' Association, at First Church, Roxborough. The lent, Mrs. Leon T. Moore, wife of the intendent of the South District, presided. t of his wide experience of a quarter century as a church administrator in the ct superintendency and the episcopacy, op Richardson effectively voiced the de- ls of a church upon the wife of its pas- s follows:

Cleanliness and good housekeeping. urches do not alwaye get it," he lamented. also warned against extremes in dress detractor from parsonage success.

Trustfulness. "She should be trusted, n it is necessary," he said, "as safely as husband." Here he warned against talk- too much.

Interest in the work of the church. hough it is often difficult with home es and children," he added, "yet she must accept the responsibilities of the church. Her life is an integral part of the pastorate." He scored churches, however, which imagine that, because they are paying one person, their pastor, they should have larger pastoral work from two persons, both the pastor and his wife.

4. Consecration. This he deemed absolutely vital. "The minister's wife," he affirmed, "who gives thought, care, and work will find divine assistance and feel abundantly repaid. Joy and satisfaction will come to her." Bishop Richardson was the first of the bishops at ordination services to invite the wives of the deacons and elders being ordained to kneel at the altar in consecration with their husbands.

This message of the bishop made a profound impression. It may well be pondered throughout Methodism. Visitation was also made at Roxborough of the beautiful new parsonage, recently built and occupied by the pastor, Robert C. Coates, and his family. Of attractive colonial design, it cost $14,000 and matches the brick educational unit, built in 1930.

* *

Owing to war conditions, the ten-day campmeeting at Ocean Grove, N. J., had a reduction of 11,000 in attendance, but owing to the messages of E. Stanley Jones of India and J. W. Hamilton of St. Petersburg, Fla., which were strong and stimulating, the spiritual enthusiasm ran high.

Stanley Jones urged the steps necessary for the Pentecostal experience of the Holy Spirit: "Believe it is the divine intention for you to receive the Holy Spirit; make sure it is your intention; bring the matter to a crisis; remember the price to pay is yourself; pay the price of complete surrender; accept the Spirit; feel the inner urge; make the surrender once and for all and yet continuously." Dr. Jones also presented four steps of help in time of suffering: "Draw near to God; surrender to Him; accept Him; have a continuous, mutual adjustment." Along with these he urged the three customs of Jesus: reading the Bible, praying, and passing it on to others.

"Keep the light burning which your fathers kindled," advised Dr. Hamilton at the closing session. On young people's night he presented the "three gigantic problems involving destiny which face the world today": winning of the war for freedom, preserving of democracy, and training for future leadership.

The Diamond Jubilee Fund for the seventy-fifth anniversary of Ocean Grove in 1944 has now reached $43,000. According to George W. Henson, president of the Campmeeting Association, the campaign will continue to bring up this needed fund to $150,000. Half will be used to clear the indebtedness on this unique Methodist resort. The remainder will provide for vital improvements and a suitable memorial.

* *

Sanford C. Flint, president of the board of trustees, told the annual dinner-meeting of the trustees, managers, and friends of the New Jersey Methodist Home for the Aged at Ocean Grove that the goal for a new building is in sight. The merger of the Searle Non-Sectarian Home at Asbury Park with theirs will add $25,000 in live assets and bring up the building fund to $525,000. As soon as the goal of $600,000 is reached, all conditional gifts will then become payable, and the work proceed. G. Ernest Thomas of St. Luke's, Long Branch, and Otto C. Nelson of Summit were the speakers of the evening.

* *

Ocean City, N. J., has become nationally recognized as "America's Greatest Family Resort." The Ocean City Tabernacle Association, of which W. Elwell Lake of Yardley, Pa., is president, has issued a folder that indicates "some of the factors largely responsible for much of Ocean City's success and popularity." Founded by Methodist ministers, it has for many years been run as a municipality by city officials. Fortunately and basically, these two strategic restrictions of the original deeds on all properties are still being maintained: "No spiritous, malt, intoxicating, or vinous liquors, preparations, or substances in the nature thereof shall be manufactured, bought, sold, or kept for sale as a beverage, on the above described premises; and no business of any kind whatever shall at any time be carried on upon the Lord's Day (commonly called Sabbath or Sunday), nor shall any act, matter, or thing be done thereon that is a desecration of said Lord's Day."

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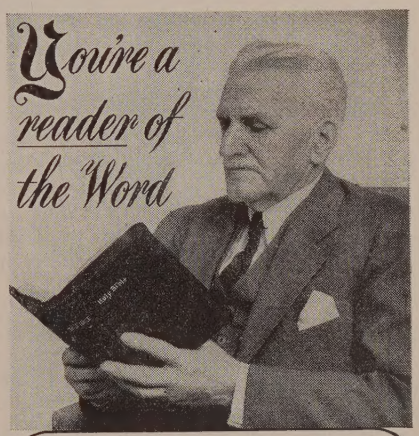

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the Methodist Church service at the Moorlyn, under the pastor, Benjamin F. Allgood, also with distinguished guest preachers and a fine musical program; and the Lutheran service at the Strand, under their pastor, Frank Adler.

* *

Word has been received here by the American Friends Service Committee concerning two conscientious objectors in the Civilian Public Service camps under their care: Milton Gold of C. P. S. Camp No. 9 at Petersham, Mass., and Edgar Bell, Jr., of C. P. S. Camp No. 10 at Royalston, Mass. Bell was a senior in the class of 1942 at Haverford College, majoring in government, when he was called. He is a Presbyterian and the son of a Pittsburgh attorney. These two c. o.'s will assist the Committee on Medical Research of the Office of Scientific Research and Development, which is sponsoring a study on the toxicity of sea water. The study is being carried on at the Massachusetts General Hospital under the direction of Dr. Allan M. Butler of the Harvard Medical School.

The purpose of this research is to save lives of shipwrecked people by determining the effect of varying solutions of salt water on the human system. The conscientious objectors will serve as human "guinea pigs" and live at the hospital.

* *

"Here I raise mine Ebenezer" is the hymn of the busy Methodists in the Delaware County suburb of Manoa, where, under the pastoral leadership of Elmer W. J. Schmidtt, the new $52,000 Ebenezer Methodist Church is being erected. Old Ebenezer and Thirteenth Street churches have given $20,000; church extension, $10,000. The people there have borrowed $10,000, and are zealously raising the rest. Even boys are helping by washing cars for a dollar. Billy the Goat has been drafted to carry small children at five cents a ride.

* *

Christian Education Week is being observed with twenty-one United Christian Education Advance conferences under the Philadelphia Conference Board of Education—at Glenmoore; Nesquehoning; First Church, Germantown; Arch Street, Philadelphia; St. Paul's, Lancaster; Glenside; Wissinoming, Philadelphia; Wesley, Bethlehem; Phoenixville; Media; Williamstown; Pen Argyl; Holy Cross, Reading; West Grove; Yardley; Providence Avenue, Chester; East Stroudsburg; Pottsville; Quarryville; Wayne; and First Church, Pottstown.

* *

Owing to the shortage of gasoline, high cost of food, and other war conditions, the Methodist Orphanage at Fairmount Park has canceled this year's Founder's Day celebration. To offset this financial loss, the managers have requested donations of food, clothing, and money especially during the month of October. The main building has been rewired at a cost of $3000. Their outstanding children have greatly benefited by special bequests for their higher education.

* *

"When the world is at its worst, the church must be at its best!" So say the Pennsylvania Baptists, who will convene in annual convention, at Altoona, October 20-22, to consider "The Church of Christ in the Present Emergency." Carey S. Thomas will be the pastor-host.

* *

John Howes of Harriman, Tenn., is the new director of rural work for the Central Pennsylvania Annual Conference.

CHARLES DANIEL BRODHEAD.

NEVER MORE NECESSARY!

The work of the Church and Ministers must not be Neglecte at this Critical Time

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BOOKS JUST RECEIVED

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I MARRIED A MINISTER. Edited by Golda Elam (Mrs. Jesse) Bader. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.50.

WHERE ARE THE PEOPLE? By Sidney W. Powell. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.75.

THE MAN OF THE HOUR. By Winifred Kirkland. The Macmillan Company: New York. Price, $1.75.

MAN DISCOVERS GOD. By Sherwood Eddy. Harper & Brothers: New York. Price, $2.50.

REDEMPTION AND REVELATION. By H. Wheeler Robinson. Harper & Brothers: New York. Price, $3.

WIN THE WAR—WIN THE PEACE. The Story of Four Pacific Coast Institutes. Edited by Henry A. Atkinson. The Church Peace Union and World Alliance for Internation Friendship, 70 Fifth Avenue, New Yor Price, 25 cents.

DOES ALCOHOL AID CREATIVE ABILITY? Harry S. Warner. The Intercollegiate Ass ciation for Study of the Alcohol Probler 100 Maryland Ave., N. E., Washington, D. Price, 10 cents.

PHILOSOPHY FOR THE MILLIONS. By J. McWilliams, S. J. The Macmillan Compan New York. Price, $2.

No New Bibles for Norway

Printing of Bibles will cease in Norw following Reichskommissar Terboven's ord prohibiting further sale of paper to t Norwegian Bible Society, according to i formation received by the American Bib Society.

This restriction finds the Norwegi Society with a large number of unfill orders; for the last year, in spite of enen oppression, witnessed a record call for t Bible. With the start of the war, the Bib Society had great stocks of Scriptures hand. Orders for Bibles began to pour i Never, in the 125 years of the society's wor have the Norwegian people bought Bibl on such a scale. Soon a shortage of bindi material, for both the cheaper and the mo expensive books, resulted, although a "ce ing" price was maintained and no preferen shown. Infirmaries and prisoners were give first attention.

"This unprecedented sale is all the mo significant," writes *New Europe,* "as reli ious unity, in the most profound sense of t term, has now been added to the politic unity of the Norwegian people in face Nazi oppression."

Notwithstanding the fact that most fam lies in Norway already possessed a Bible, for it is said that, in proportion to its pop

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Church Register

HERALD CALENDAR

vest Mexican Conference, Fort th, Bishop A. F. Smith, October 8
ia Conference, Richmond, Bishop W. Peele, October 13
chusetts Council of Churches, ual Convention, Christ Church ıedral, Springfield, October 13, 14
Mexico Conference, Carlsbad, ıop I. L. Holt, October 14
west Conference, Little Rock, Ark., ıop R. E. Jones, October 14
Conference, Paris, Bishop A. P. w, October 14
Oklahoma Conference, First ırch, Oklahoma City, Bishop C. C. ecman, October 14
Conference Woman's Society of istian Service, Skowhegan, Maine, October 14, 15
essee Conference, Meridian Street ırch, Nashville, Bishop P. B. Kern, October 15
Texas Conference, Waco, Bishop P. Shaw, October 17
ern North Carolina Conference, st Church, Charlotte, October 20
Oklahoma Conference, Boston Ave- Church, Tulsa, October 21
iana Conference, Lake Charles, hop R. E. Jones, October 21
h Texas Conference, Dallas, Bishop L. Holt, October 21
ıwest Texas Conference, San ıtonio, Bishop A. F. Smith, October 21
ıessee Conference, Nashville, Bishop B. Kern, October 21
England Conference Woman's ciety of Christian Service, Fall Meet- g, Centre Church, Malden, October 22, 23
ionary Day, October 25
h Alabama Conference, Central ıurch, Decatur, Bishop J. L. Decell, October 28
th Carolina Conference, Greensboro, shop R. E. Jones, October 28
tral Texas Conference, Waco, Bishop L. Holt, November 4
ıphis Conference, Memphis, Tenn., ishop J. L. Decell, November 4
ssippi Conference, Vicksburg, Bishop . E. Jones, November 4
th Arkansas Conference, Helena, ishop C. C. Selecman, November 4
th Mississippi Conference, Louisville, ishop W. W. Peele, November 4

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South Georgia Conference, Brunswick, Bishop A. J. Moore, November 4
Texas Conference, Houston, Bishop A. F. Smith, November 4
Council of Bishops, Hotel Cleveland, Cleveland, Ohio, December 7
Federal Council of the Churches of Christ in America, Biennial Meeting, Cleveland, Ohio, December 10-12
Universal Bible Sunday, December 13
Association of Schools and Colleges of The Methodist Church, Annual Meeting, Cleveland, Ohio, January 11, 12
Board of Education, Annual Meeting, Chicago, Ill., February 16

BOSTON METHODIST SOCIAL UNION —Monday, October 19, Copley Methodist Church, corner Newbury and Exeter streets, Boston. Speaker, Dr. Henry H. Crane, minister of Central Methodist Church, Detroit, Mich. Social hour at 5.45 P.M.; catered dinner at 6.30. Price to members, $1.25; to nonmembers, $1.50. For tickets apply to the secretary, Dr. Beaumont A. Herman, 7 Mason Street, West Somerville (tel. Somerset 3288), by Friday, October 16.

SOUND FILM AVAILABLE—The National Conference has available for free distribution to churches, synagogues, and schools a 16 mm. 17-minute sound movie called "The World We Want to Live In." It contains documentary shots of the results in Europe and America of unbridled prejudice and race hatred. It challenges Americans to live up to the ideals of Washington, Jefferson, and Lincoln and create in every community a respect for the differences and contribution each religion, race, and nationality group makes to our common life. The film has been approved by the USO and by the Chief of Chaplains, General Arnold, and is being widely shown in army camps. For information write to the National Conference of Christians and Jews, 381 Fourth Avenue, New York City.

Bits of Fun

A man and wife, hiking in the woods, suddenly realized they had lost their way. Said the husband: "I wish Emily Post were here with us—I think we took the wrong fork."—*Milwaukee Medical Times.*

Tommy (football enthusiast): "Well, we won the game, nuthin' to nuthin'."

Young Brother: "Who made the first nuthin'?"—*Exchange.*

The Orderly—"Hi! Where are you taking that piece of meat? That belongs to headquarters."

The K.P.—"I guess not. This chunk of lamb is tagged hindquarter."—*Alabama Christian Advocate.*

Captain: "I hope the next time I see you, you'll be a second lieutenant."

Private (flustered): "Yes, sir. Thank you. sir. The same to you, sir."—*Selected.*

When a small boy presented himself for membership in a church, he was asked by the pastor how he was coming into the church and the little boy answered, "I came in by bus."—*North Carolina Christian Advocate.*

The Brown household had a new family of kittens. Mrs. Brown promised one each to several children as soon as the kittens were big enough to be taken away from their mother. Six-year-old Peggy was very impatient and wanted her kitten right away.

"You may have one," Mrs. Brown said, "as soon as the kitten is big enough to eat."

Peggy looked her disgust and exclaimed, "But who wants to eat a cat!"—*Christian Science Monitor.*

Woodrow Wilson, says "The Public Speaker's Treasure Chest," was once asked how long he took to prepare a ten-minute speech. "Two weeks," he said.

"How long for an hour speech?"

"One week."

"How long for a two-hour speech?"

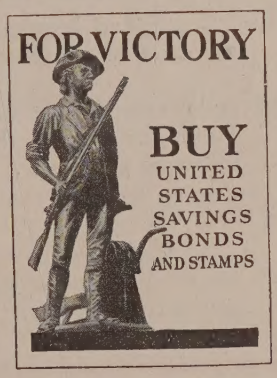
"I am ready now."—*Boston Globe.*

Making Sickness an Asset

(Continued from page 966)

us a deeper understanding of the meaning of life and what it is all about. I wouldn't have missed it for the world."

"Light shall shine out of darkness," wrote Paul to the Corinthians, "the light of the knowledge of the glory of God in the face of Jesus Christ." Light can shine out of *our* darkness also. We too may use this same technique for appropriating the divine resources of healing power so that "the light of the knowledge of the glory of God" will shine in our faces—and lives.



Miscellaneous Advertisements

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, altar vases, altar crosses, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton, Pa.

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I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to be used for the benefit of Boston University in such manner as the Trustees thereof may direct.

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III. Specific Purposes

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for the purchase of books, the cost and maintenance of a building, or for any purpose the giver may designate.

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